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Greece, Italy, and England did adorn.
The First in loftiness of thought Surpass'd,
The Next in Majesty; in both the Last.
The force of Nature could no farther goe:
To make a Third she joynd the former two.*



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Paradise Lost.
A
P O E M
In Twelve Books.

The AUTHOUR
JOHN MILTON.

The Fifth Edition, Adorn'd with Sculptures.

L O N D O N,

Printed for Richard Bently in Covent-garden,
and Jacob Tonson in Chancery-lane near
Fleetstreet. MDCXCI.

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Printed by W. Stansfeld, 11, Abchurch Lane, London.

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The VERSE.

THE Measure is English Heroick Verse without Rhime, as that of Homer in Greek, and of Virgil in Latin; Rhime being no necessary Adjunct or true Ornament of Poem or good Verse, in longer Works especially, but the Invention of a barbarous Age, to set off wretched matter and lame Metre; grac'd indeed since by the use of some famous modern Poets, carried away by Custom, but much to their own vexation, hindrance and constraint to express many things otherwise, and for the most part worse, than else they would have expressed them. Not without cause therefore some both Italian and Spanish Poets of prime note have rejected Rhime both in longer and shorter Works, as have also long since our best English Tragedies, as a thing of it self, to all judicious ears, trivial and no true musical delight; which consists onely in apt Numbers, fit quantity of Syllables, and the sense variously drawn out from one Verse into another, not in the jingling sound of like endings, a fault avoided by the learned Ancients both in Poetry and all good Oratory. This neglect then of Rhime so little is to be taken for a defect, though it may seem so perhaps to vulgar Readers, that it rather is to be esteem'd an example set, the first in English, of ancient liberty recover'd to Heroick Poem from the troublesome and modern bondage of Rhiming.

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Paradise Lost.

B O O K I.

THE ARGUMENT.

This First Book proposes, first in brief, the whole Subject, *Man's Disobedience, and the loss thereupon of Paradise, wherein he was plac'd*: Then touches the *prime Cause of his fall, the Serpent, or rather Satan in the Serpent*; who, revolting from God, and drawing to his side many Legions of Angels, was by the command of God driven out of Heaven, with all his Crew, into the great Deep. Which action pass'd over, the Poem hafts into the midst of things, presenting *Satan with his Angels now fallen into Hell, describ'd here, not in the Centre*; (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurst,) *but in a place of utter darkness, fitliest call'd Chaos*: Here *Satan with his Angels lying on the burning Lake, thunder-struck and astonish'd*, after a certain space recovers, as from confusion, calls up him who next in Order and Dignity lay by him; they confer of their miserable fall. Satan awakens all his Legions, who lay till then in the same manner confounded: They rise, their Numbers, array of Battle, their chief Leaders nam'd, according to the Idols known afterwards in Canaan, and the Countries adjoining. To these Satan directs his Speech, comforts them with hope yet of regaining Heaven; but tells them, lastly, of a new World, and new kind of Creature to be created, according to an ancient Prophecie or report in Heaven; for that Angels were long before this visible Creation, was the opinion of many ancient Fathers. To find out the truth of this Prophecie, and what to determine thereon, he refers to a full Council, What his Associates thence attempt. Pandemonium the Palace of Satan rises, suddenly built out of the Deep: The infernal Peers there sit in Council.

OF Man's First Disobedience, and the Fruit
Of that Forbidden Tree, whose mortal taste
Brought Death into the World, and all our Woe,
With loss of *Eden*, till one greater Man
Restore us, and regain the blissfull Seat,
Sing Heav'nly Muse, that on the secret top
Of *Oreb*, or of *Sinai*, didst inspire
That Shepherd, who first taught the chosen Seed,
In the Beginning how the Heav'ns and Earth
Rose out of *Chaos*: Or if *Sion* Hill
Delight the more, and *Siloa's* Brook that flow'd
Fast by the Oracle of God; I thence
Invoke thy aid to my advent'rous Song,
That with no middle flight intends to soar
Above th' *Aonian* Mount, while it pursues
Things unattempted yet in Prose or Rhime
And chiefly Thou, O Spirit, that dost prefer
Before all Temples th' upright heart and pure,
Instruct me, For Thou know'st; Thou from the first
Wast present, and with mighty Wings outspread
Dove-like sat'st brooding on the vast Abyss
And mad'st it pregnant: What in me is dark
Illumine, what is low raise and support;
That to the height of this great Argument
I may assert Eternal Providence,
And justify the ways of God to men.

Say first, for Heav'n hides nothing from thy view,
Nor the deep Tract of Hell, say first, What Cause
Mov'd our Grand Parents in that happy State,
Favour'd of Heav'n so highly, to fall off
From their Creatour, and transgress his Will
For one restraint, Lords of the World besides?

Who

Who first seduc'd them to that foul revolt?
Th' infernal Serpent; he it was, whose guile,
Stirr'd up with Envy and Revenge, deceiv'd
The Mother of Mankind, what time his Pride
Had cast him out from Heav'n, with all his Host
Of Rebel Angels, by whose aid aspiring
To set himself in Glory above his Peers,
He trusted to have equall'd the Most High,
If he oppos'd, and with ambitious aim,
Against the Throne and Monarchy of God,
Rais'd impious War in Heav'n and Battle proud
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from th' Ethereal Sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In Adamantine Chains and penal Fire,
Who durst defie th' Omnipotent to Arms.
Nine times the Space that measures Day and Night
To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery Gulf,
Confounded though immortal: But his doom
Reserv'd him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him; round he throws his balefull eyes
That witness'd huge affliction and dismay,
Mix'd with obdurate pride and stedfast hate:
At once as far as Angels ken he views
The dismal Situation waste and wild,
A Dungeon horrible, on all sides round
As one great Fornace flam'd, yet from those flames
No light, but rather darkness visible
Serv'd onely to discover sights of woe,
Regions of sorrow, dolefull shades, where peace
And rest can never dwell, hope never comes

That

That comes to all, but torture without end
 Still urges, and a fiery Deluge, fed
 With ever-burning Sulphur unconsum'd:
 Such place Eternal Justice had prepar'd
 For those rebellious, here their Prison ordain'd
 In utter darkness, and their Portion set,
 As far remov'd from God and light of Heav'n
 As from the Centre thrice to th'utmost Pole,
 O how unlike the place from whence they fell!
 There the companions of his fall, o'whelm'd
 With Flouds and Whirlwinds of tempestuous fire,
 He soon discerns, and weltring by his side
 One next himself in power, and next in crime;
 Long after known in *Palestine*, and nam'd
Beelzebub. To whom th' Arch-Enemy,
 And thence in Heav'n call'd Satan, with bold words
 Breaking the horrid silence, thus began.

If thou bee'st he; But, O how fall'n! How chang'd
 From him, who in the happy Realms of light,
 Cloath'd with transcendent brightness, didst outshine
 Myriads, though bright! If he whom mutual league,
 United thoughts and counsels, equal hope
 And hazard in the Glorious Enterprize,
 Joyn'd with me once, now misery hath joyn'd
 In equal ruine: into what Pit thou seest
 From what heighth fallen, so much the stronger prov'd
 He with his Thunder: and till then who knew
 The force of those dire Arms? Yet not for those,
 Nor what the Potent Victor in his rage
 Can else inflict, do I repent or change,
 Though chang'd in outward lustre, that fixt mind
 And high disdain, from sense of injur'd merit,
 That with the mightiest rais'd me to contend,

And

And to the fierce contention brought along
Innumerable force of Spirits arm'd
That durst dislike his Reign, and me preferring,
His utmost power with adverse power oppos'd
In dubious Battel on the Plains of Heav'n,
And shook his Throne. What though the field be lost?
All is not lost; th' unconquerable Will,
And study of revenge, immortal hate,
And courage never to submit or yield:
And what is else not to be overcome?
That Glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deifie his power,
Who from the terroure of this Arm so late
Doubted his Empire, that were low indeed,
That were an ignominy and shame beneath
This downfall; since by fate the strength of Gods
And this Empyreal substance cannot fail,
Since through experience of this great event
In Arms not worse, in foresight much advanc'd,
We may with more successfull hope resolve
To wage by force or guile Eternal War
Irreconcilable, to our grand Foe,
Who now triumphs, and in th' excess of Joy
Sole reigning holds the Tyranny of Heaven.

So spake th' apostate Angel, though in pain,
Vaunting aloud, but rack'd with deep despair;
And him thus answer'd soon his bold Compeer.

O Prince, O chief of many Throned Powers,
That led the imbattell'd Seraphim to War
Under thy conduct, and in dreadfull deeds
Fearless, endanger'd Heav'n's perpetual King;

And put to proof his high Supremacy,
 Whether upheld by strength, or chance, or Fate,
 Too well I see and rue the dire event,
 That with sad overthrow and soul defeat
 Hath lost us Heav'n, and all this mighty Host
 In horrible destruction laid thus low,
 As far as Gods and Heavenly Essences
 Can perish: for the mind and spirit remains
 Invincible, and vigour soon returns,
 Though all our Glory extinct, and happy state
 Here swallow'd up in endless misery.
 But what if he our Conq'rour, (whom I now
 Of force believe Almighty, since no less
 Than such could have o'erpow'rd such force as ours,)
 Have left us this our Spirit and strength entire
 Strongly to suffer and support our pains,
 That we may so suffice his vengefull Ire,
 Or doe him mightier service, as his thralls,
 By right of War, whate'er his business be,
 Here in the heart of Hell to work in Fire,
 Or doe his Errands in the gloomy Deep;
 What can it then avail, though yet we feel
 Strength undiminis'd, or eternal being,
 To undergo eternal punishment?
 Whereto with speedy words th' Arch-fiend reply'd.

Fall'n Cherube, to be weak is miserable
 Doing or Suffering: But of this be sure,
 To doe ought good never will be our task,
 But ever to doe ill our sole delight,
 As being the contrary to his high will
 Whom we resist. If then his Providence
 Out of our evil seeks to bring forth good,
 Our labour must be to pervert that end,

And

And out of good still to find means of evil ;
Which oft times may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost Counsels from their destin'd aim.
But see the angry Victor hath recall'd
His Ministers of vengeance and pursuit
Back to the Gates of Heav'n: The sulph'rous Hail
Shot after us in storm, o'erblown, hath laid
The fiery Surge, that from the Precipice
Of Heav'n receiv'd us falling, and the Thunder,
Wing'd with red Lightning and impetuous Rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless Deep.
Let us not slip th' occasion, whether scorn,
Or satiate fury yield it from our Foe.
Seest thou yon dreary Plain, forlorn and wild,
The Seat of desolation, void of light,
Save what the glimm'ring of the livid flames
Casts pale and dreadfull ? Thither let us tend
From off the tossing of these fiery waves ;
There rest, if any rest can harbour there,
And re-assembling our afflicted Powers,
Consult how we may henceforth most offend
Our Enemy, our own loss how repair,
How overcome this dire Calamity,
What re-inforcement we may gain from Hope,
If not what resolution from Despair.

Thus Satan talking to his nearest Mate,
With Head up-lift above the wave, and Eyes
That sparkling blaz'd, his other Parts besides,
Prone on the Floud extended long and large,
Lay floating many a rood, in bulk as huge
As whom the Fables name of monstrous size,

Titanian, or *Earth-born*, that Warr'd on *Jove*.
Briareus or *Typhon*, whom the Den
By ancient *Tarsus* held, or that Sea-beast
Leviathan, which God of all his works
Created hugest that swim th' Ocean stream :
Him haply slumbring on the *Norway* foam
The Pilot of some small night-founder'd Skiff,
Deeming some Island, oft, as Sea-men tell,
With fixed Anchor in his skaly rind
Moors by his side under the Lee, while Night
Invests the Sea, and wished Morn delays :
So stretcht out huge in length the Arch-fiend lay,
Chain'd on the burning Lake, nor ever thence
Had ris'n or heav'd his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others, and, enrag'd, might see
How all his malice serv'd but to bring forth
Infinite goodness, grace, and mercy, shew'n
On Man by him seduc'd, but on himself
Treble confusion, wrath, and vengeance pour'd.
Forthwith upright he rears from off the Pool
His mighty Stature ; on each hand the Flames
Driv'n backward slope their pointing spires, and roll'd
In Billows, leave i'th' midst a horrid Vale.
Then with expanded Wings he steers his flight
Aloft, incumbent on the dusky Air
That felt unusual weight, till on dry Land
He lights, if it were Land that ever burn'd
With solid, as the Lake with liquid fire ;
And such appear'd in hue, as when the force
Of subterranean Wind transports a Hill

Torn

Torn from *Pelorus* or the shatter'd side
Of thundring *Ætna*, whose combustible
And fuel'd Entrails thence conceiving Fire,
Sublim'd with Min'ral fury, aid the Winds,
And leave a sing'd bottom all involv'd
With stench and smoak : Such resting found the foal
Of unblest'd feet. Him followed his next Mate,
Both glorying to have scap'd the *Stygian* flood
As Gods, and by their own recover'd strength,
Not by the suff'rance of supernal Power.

Is this the Region, this the Soil, the Clime,
Said then the lost Arch-Angel, this the Seat
That we must change for Heav'n, this mournfull gloom
For that Celestial light ? Be it so, since he
Who now is Sov'reign can dispose and bid
What shall be right : farthest from him is best,
Whom reason hath equal'd, force hath made supreme
Above his equals. Farewell happy Fields
Where Joy for ever dwells : Hail horrors, hail
Infernal World, and thou profoundest Hell
Receive thy new Possessour : One who brings
A mind not to be chang'd by Place or Time.
The mind is its own place, and in it self
Can make a Heav'n of Hell, a Hell of Heav'n.
What matter where, if I be still the same,
And what I should be, all but less than he
Whom Thunder hath made greater ? Here at least
We shall be free ; th' Almighty hath not built
Here, for his envy will not drive us hence :
Here we may reign secure, and in my choice
To reign is worth ambition though in Hell :
Better to reign in Hell, than serve in Heav'n.
But wherefore let we then our faithfull friends,

Th' affo-

Th' associates and copartners of our loss,
Lie thus astonisht on th' oblivious Pool,
And call them not to share with us their part
In this unhappy Mansion, or once more
With rallied Arms to try what may be yet
Regain'd in Heav'n, or what more lost in Hell?

So *Satan* spake, and him *Beelzebub*
Thus answer'd. Leader of those Armies bright,
Which but th' Omnipotent none could have foyle'd,
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perillous edge
Of battel when it rag'd, in all assaults
Their surest signal, they will soon resume
New courage and revive, though now they lie
Gro'ling and prostrate on yon Lake of Fire,
As we e'erwhile, astounded and amaz'd,
No wonder, fall'n such a pernicious height.

He scarce had ceas'd when the superiour Fiend
Was moving toward the shoar; his pond'rous shield
Ethereal temper, massy, large and round,
Behind him cast; the broad circumference
Hung on his shoulders like the Moon, whose Orb
Through Optick Glass the *Tuscan* Artift views
At Ev'ning from the top of *Fesole*,
Or in *Valdarno*, to descry new Lands,
Rivers or Mountains in her spotty Globe.
His spear, to equal which the tallest Pine
Hewn on *Norwegian* Hills, to be the Mast
Of some great Ammiral, were but a wand,
He walkt with to support uneasy steps
Over the burning Marle, not like those steps

On Heavens Azure, and the torrid Clime
Smote on him sore besides, vaulted with Fire;
Nathless he so endur'd, till on the Beach
Of that enflamed Sea, he stood and call'd
His Legions, Angel Forms, who lay entrans'd
Thick as Autumnal Leaves that strow the Brooks
In *Vallombrosa*, where th' *Etrurian* shades
High over-arch'd embower; or scatter'd sedge
Afloat, when with fierce Winds *Orion* arm'd
Hath vex't the Red-Sea Coast, whose waves o'erthrew
Busiris and his *Memphian* Chivalry,
While with perfidious hatred they pursu'd
The Sojourners of *Goshen*, who beheld
From the safe shoar their floating Carkases
And broken Chariot Wheels; so thick bestrown,
Abject, and lost lay these, covering the Floud,
Under amazement of their hideous change.
He call'd so loud, that all the hollow Deep
Of Hell resounded. Princes, Potentates,
Warriors, the Flow'r of Heav'n, once yours, now lost,
If such astonishment as this can seize
Eternal Spirits; or have ye chose this place
After the toil of Battel to repose
Your wearied vertue, for the ease you find
To slumber here, as in the Vales of Heav'n?
Or in this abject posture have ye sworn
T'adore the Conquerour? Who now beholds
Cherube and Seraph rolling in the Floud
With scatter'd Arms and Ensigns, till anon
His swift pursuers from Heav'n Gates discern
Th' advantage, and descending tread us down
Thus drooping, or with linked Thunderbolts
Transfix us to the bottom of this Gulf.
Awake, arise, or be for ever fall'n.

They

They heard, and were abasht, and up they sprung
Upon the Wing, as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves e'er well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their General's Voice they soon obey'd
Innumerable. As when the potent Rod
Of *Amram's* Son in *Ægypt's* evil day
Wav'd round the Coast, up call'd a pitchy Cloud
Of *Locusts*, warping on the Eastern Wind,
That o'er the Realm of impious *Pharo* hung
Like Night, and darkn'd all the Land of *Nile*:
So numberless were those bad Angels seen
Hov'ring on Wing under the Cope of Hell,
'Twixt upper, nether, and surrounding Fires;
Till, as a signal giv'n, th' uplifted Spear
Of their great Sultan waving to direct
Their course in even balance down they light
On the firm Brimstone, and fill all the Plain;
A multitude, like which the pop'lous North
Pour'd never from her frozen loyns, to pass
Rhene or the *Danaw*, when her barb'rous Sons
Came like a Deluge on the South, and spread
Beneath *Gibraltar* to the *Lybian* sands.
Forthwith from every Squadron and each Band
The heads and leaders thither haste where stood
Their great Commander, God-like shapes and forms
Excelling humane, Princely Dignities,
And Powers that erst in Heaven sat on Thrones;
Though of their Names in Heavenly Records now
Be no memorial, blotted out and ras'd
By their Rebellion, from the Books of Life.

Nor

Nor had they yet among the Sons of *Eve*
Got them new Names, till wandring o'er the Earth,
Through God's high suff'rance for the trial of man,
By falsities and lyes the greatest part
Of Mankind they corrupted to forsake
God their Creatour, and th' invisible
Glory of him that made them, to transform
Oft to the Image of a Brute, adorn'd
With gay Religions full of Pomp and Gold,
And Devils to adore for Deities;
Then were they known to men by various Names,
And various Idols through the Heathen World.
Say, Muse, their Names then known, who first, who last,
Rouz'd from the slumber, on that fiery Couch,
At their great Emp'rour's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous croud stood yet aloof?
The chief were those who from the Pit of Hell
Roaming to seek their prey on earth, durst fix
Their Seats long after next the Seat of God,
Their Altars by his Altar, God's ador'd
Among the Nations round, and durst abide
Jehovah thundring out of *Sion*, Thron'd
Between the Cherubim; yea, often plac'd
Within his Sanctuary it self their Shrines,
Abominations; and with curst things
His holy Rites and solemn Feasts profan'd,
And with their darkness durst affront his light.
First *Moloch*, horrid King besmear'd with bloud
Of humane Sacrifice, and Parents tears,
Though for the noise of Drums and Timbrels loud
Their Childrens cries unheard, that pass through fire
To his grim Idol. Him the *Ammonite*
Worshipp'd in *Rabba* and her watry Plain,

In *Argob* and in *Basan*, to the stream
Of utmost *Arnon*. Nor content with such
Audacious neighbourhood, the wisest heart
Of *Solomon* he led by fraud to build
His Temple right 'gainst the Temple of God
On that opprobrious Hill, and made his Grove
The pleasant Valley of *Hinnon*, *Tophet* thence
And black *Gehenna* call'd, the Type of Hell.
Next *Chemos*, th'obscene dread of *Moab's* Sons
From *Aroar* to *Nebo*, and the wild
Of Southmost *Abarim*; in *Hesebon*
And *Horonaim*, *Seon's* Realm beyond
The flowry Dale of *Sibma*, clad with Vines,
And *Eleale* to th'*Asphaltick* Pool.
Peor his other Name, when he entic'd
Israel in *Sittim* on their march from *Nile*
To doe him wanton rites, which cost them woe
Yet thence his lustfull Orgies he enlarg'd
Even to that Hill of scandal, by the Grove
Of *Moloch* homicide, lust hard by hate;
Till good *Josiah* drove them thence to Hell.
With these came they, who from the bord'ring flood
Of old *Euphrates* to the Brook that parts
Egypt from *Syrian* ground, had gen'ral Names
Of *Baalim* and *Ashtaroth*, those Male,
These Feminine. For Spirits when they please
Can either Sex assume, or both; so soft
And uncompounded is their Essence pure,
Not ty'd or manac'd with joynt or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they chuse
Dilated or condens'd, bright or obscure,
Can execute their aery purposes,
And works of love or enmity fulfill.

For

For those the Race of *Israel* oft forsook
Their living strength, and unfrequented left
His righteous Altar, bowing lowly down
To bestial gods; for which their heads as low
Bow'd down in Battel, sunk before the Spear
Of despicable foes. With these in troop
Came *Astoreth*, whom the *Phœnicians* call'd
Astarte, Queen of Heav'n, with crescent Horns;
To whose bright Image nightly by the Moon
Sidonian Virgins paid their Vows and Songs,
In *Sion* also not unsung, where stood
Her Temple on th' offensive Mountain, built
By that uxorious King, whose heart, though large,
Beguil'd by fair Idolatresses, fell
To Idols foul. *Thammuz* came next behind,
Whose annual wound in *Lebanon* allur'd
The *Syrian* Damsels to lament his fate
In am'rous ditties all a Summer's-day,
While smooth *Adonis* from his native Rock
Ran purple to the Sea, suppos'd with blood
Of *Thammuz* yearly wounded: the Love-tale
Infected *Sion's* Daughters with like heat,
Whose wanton passions in the sacred Porch
Ezekiel saw, when by the Vision led
His eye survey'd the dark Idolatries
Of alienated *Judah*. Next came one
Who mourn'd in earnest, when the Captive Ark
Maim'd his brute Image, head and hands lapt off
In his own Temple, on the groundsel edge,
Where he fell flat, and sham'd his Worshippers:
Dagon his Name, Sea-Monster, upward Man
And downward Fish: yet had his Temple high
Rear'd in *Azotus*, dreaded through the Coast
Of *Palestine*, in *Gath* and *Ascalon*,

And *Accaron* and *Gaza's* frontier bounds.
Him follow'd *Rimmon*, whose delightfull Seat
Was fair *Damascus*, on the fertile Banks
Of *Abbana* and *Pharphar*, lucid streams.
He also 'gainst the House of God was bold:
A Leper once he lost and gain'd a King,
Abaz his sottish Conqu'rour, whom he drew
God's Altar to disparage and displace
For one of *Syrian* mode, whereon to burn
His odious Off'rings, and adore the gods
Whom he had vanquisht. After these appear'd
A crew, who under Names of old Renown,
Osiris, *Isis*, *Orus*, and their Train,
With monstrous shapes and Sorceries abus'd
Fanatick *Ægypt* and her Priests, to seek
Their wand'ring gods, disguis'd in brutish forms
Rather than humane. Nor did *Israel* scape
Th' infection, when their borrow'd Gold compos'd
The Calf in *Oreb*: and the Rebel King
Doubl'd that sin in *Bethel* and in *Dan*,
Lik'ning his Maker to the Grazed Ox,
Jehovah, who in one Night when he pass'd
From *Ægypt* marching, equall'd with one stroke
Both her first-born and all her bleating gods.
Belial came last, than whom a Spirit more lewd
Fell not from Heaven, or more gross to love
Vice for it self: To him no Temple stood
Or Altar smoak'd; yet who more oft than he
In Temples and at Altars, when the Priest
Turns Atheist, as did *Ely's* Sons, who fill'd
With lust and violence the House of God?
In Courts and Palaces he also reigns,
And in luxurious Cities, where the noise
Of riot ascends above their loftiest Towers,

And

And injury and outrage: And when Night
Darkens the Streets, then wander forth the Sons
Of *Belial*, flown with insolence and wine.
Witness the Streets of *Sodom*, and that night
In *Gibeah*, when the hospitable door
Expos'd a Matron to avoid worse rape.
These were the prime in order and in might;
The rest were long to tell, though far renown'd,
Th' *Ionian* gods, of *Javan's* Issue held
Gods, yet confess'd later than Heav'n and Earth
Their boasted Parents; *Titan*, Heav'n's first-born,
With his enormous brood, and birthright seiz'd
By younger *Saturn*, he from mightier *Jove*.
His own and *Rhea's* Son like measure found;
So *Jove* usurping reign'd: these first in *Crete*
And *Ida* known, thence on the Snowy top
Of cold *Olympus* rul'd the middle Air,
Their highest Heav'n; or on the *Delphian* Cliff,
Or in *Dodona*, and through all the bounds
Of *Dorick* Land; or who with *Saturn* old
Fled over *Adria* to th' *Hesperian* Fields,
And o'er the *Celtick* roam'd the utmost Isles.
All these and more came flocking; but with looks
Down cast and damp, yet such wherein appear'd
Obscure some glimpse of joy, t' have found their Chief
Not in despair, t' have found themselves not lost.
In loss it self; which on his count'nance cast
Like doubtfull hue; but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently rais'd
Their fainting courage, and dispell'd their fears.
Then streight commands, that at the warlike sound
Of Trumpets loud and Clarions, be uprear'd
His mighty Standard; that proud honour claim'd

Azazel

Azazel as his right, a Cherub tall:
Who forthwith from the glitt'ring Staff unfurl'd
Th' Imperial Ensign, which, full high advanc'd,
Shone like a Meteor streaming to the Wind
With Gems and golden lustre, rich imblaz'd
Seraphick Arms and Trophies: all the while
Sonorous metal blowing martial sounds:
At which the universal Host up sent
A shout that tore Hell's Concave, and beyond
Frighted the Reign of *Chaos* and old Night.
All in a moment through the gloom were seen
Ten thousand Banners rise into the Air
With orient Colours waving: with them rose
A Forest huge of Spears: and thronging Helms
Appear'd, and ferried Shields in thick array
Of depth immeasurable: Anon they move
In perfect *Phalanx* to the *Dorian* mood
Of Flutes and soft Recorders; such as rais'd
To height of noblest temper Heroes old
Arming to battel, and instead of rage
Delib'rate valour breath'd, firm and unmov'd
With dread of death to flight or foul retreat,
Nor wanting power to mitigate and swage
With solemn touches, troubled thoughts, and chase
Anguish, and doubt, and fear, and sorrow, and pain
From mortal or immortal minds. Thus they
Breathing united force with fixed thought
Mov'd on in silence to soft Pipes that charm'd
Their painfull steps o'er the burnt soyl; and now
Advanc'd in view, they stand, a horrid Front
Of dreadfull length and dazzling Arms, in guise
Of Warriors old with order'd Spear and Shield,
Awaiting what command their mighty Chief
Had to impose: He through the armed Files

Darts

Darts his experienc'd eye, and soon traverse
The whole Battalion, views their order due,
Their visages and stature as of Gods,
Their number last he sums. And now his heart
Distends with pride, and hardning in his strength
Glories: For never since created man,
Met such imbodied force, as nam'd with these
Could merit more than that small Infantry
Warr'd on by Cranes; though all the Giant brood
Of *Phlegra* with th' Heroick Race were joyn'd
That faught at *Thebes* and *Ilium*, on each side
Mixt with auxiliar Gods; and what resounds
In Fable or Romance of *Uthers* Son,
Begirt with *British* and *Armorick* Knights;
And all who since, Baptis'd or Infidel,
Jousted in *Aspramont* or *Montalban*,
Damasco, or *Marocco*, or *Trebisond*,
Or whom *Biserta* sent from *Africk* shoar
When *Charlemain* with all his Peerage fell
By *Fontarabbia*. Thus far these, beyond
Compare of mortal Prowess, yet observ'd
Their dread Commander: he, above the rest
In shape and gesture proudly eminent,
Stood like a Tower, his form had yet not lost
All her Orig'nal brightness, nor appear'd
Less than Arch-Angel ruin'd, and th' excels
Of Glory obscur'd: As when the Sun new ris'n
Looks through the Horizontal misty Air
Shorn of his Beams, or from behind the Moon
In dim Eclipse, disast'rous twilight sheds
On half the Nations, and with fear of change
Perplexes Monarchs. Darkn'd so, yet shone
Above them all th' Arch-Angel: but his face
Deep scars of thunder had intrencht, and care

Sate on his faded cheek, but under Brows
Of dauntless courage, and confid'rate Pride
Waiting revenge: cruel his eye, but cast
Signs of remorse and passion to behold
The fellows of his Crime, the followers rather
(Far other once beheld in bliss) condemn'd
For ever now to have their lot in pain,
Millions of Spirits for his fault amerc'd
Of Heav'n, and from eternal Splendours flung
For his revolt, yet faithfull how they stood,
Their Glory wither'd. As when Heaven's fire
Hath scath'd the Forest Oaks, or Mountain Pines,
With singed top their stately growth, though bare,
Stands on the blasted Heath. He now prepar'd
To speak; whereat their doubl'd Ranks they bend
From wing to wing, and half inclose him round
With all his Peers: attention held them mute.
Thrice he assay'd, and thrice in spight of scorn,
Tears, such as Angels weep, burst forth: at last
Words interwove with sighs found out their way.

O Myriads of immortal Spirits, O Powers
Matchless, but with th' Almighty, and that strife
Was not inglorious, though th' event was dire,
As this place testifies, and this dire change
Hatefull to utter: But what power of mind,
Foreseeing or presaging, from the Depth
Of knowledg past or present, could have fear'd,
How such united force of Gods, how such
As stood like these, could ever know repulse?
For who can yet believe, though after loss,
That all these puissant Legions, whose exile
Hath emptied Heav'n, shall fail to re-ascend
Self-rais'd, and repossess their native seat?

For

For me be witness all the Host of Heav'n,
If Counsels different, or danger shun'd
By me, have lost our hopes. But he who reigns
Monarch in Heav'n, till then as one secure
Sate on his Throne, upheld by old repute,
Consent or custome; and his regal State
Put forth at full, but still his strength conceal'd,
Which tempted our attempt, and wrought our fall.
Henceforth his Might we know, and know our own
So as not either to provoke or dread
New War, provok'd; our better part remains
To work in close design, by fraud or guile,
What force effected not: That he no less
At length from us may find, who overcomes
By force hath overcome but half his foe.
Space may produce new Worlds; whereof so rife
There went a fame in Heav'n, that he e'rlong
Intended to create and therein plant
A generation, whom his choice regard
Should favour equal to the Sons of Heaven:
Thither, if but to pry, shall be perhaps
Our first eruption; thither or elsewhere:
For this Infernal Pit shall never hold
Celestial Spirits in Bondage, nor th' Abyss
Long under darkness cover. But these thoughts
Full Counsel must mature: Peace is despair'd,
For who can think submission? War then, War
Open or understood must be resolv'd.

He spake: and to confirm his words, out-flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim; the sudden blaze
Far round illumin'd Hell: highly they rag'd
Against the Highest, and fierce with grasped Arms

E

Clash'd

Clash'd on their sounding Shields the din of War,
Hurling defiance toward the Vault of Heav'n.

There stood a Hill not far whose grisly top
Belch'd fire and rolling smoak; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallick Ore,
The work of Sulphur. Thither wing'd with speed
A num'rous Brigade hasten'd. As when Bands
Of Pioniers with Spade and Pickax arm'd
Fore-run the Royal Camp, to trench a Field,
Or cast a Rampart. *Mammon* led them on,
Mammon, the least erected Spirit that fell
From Heav'n, for e'en in Heav'n his looks and thoughts
Were always downward bent, admiring more
The riches of Heav'n's pavement, trodden Gold,
Than ought divine or holy else enjoy'd
In vision beatifick: by him first
Men also, and by his suggestion taught,
Ransak'd the Centre, and with impious hands
Rif'd the bowels of their Mother Earth
For Treasures better hid. Soon had his crew
Open'd into the Hill a spacious wound,
And digg'd out ribs of Gold. Let none admire
That riches grow in Hell; that soil may best
Deserve the pretious bane. And here let those
Who boast in mortal things, and wond'ring tell
Of *Babel*, and the works of *Memphian* Kings,
Learn how their greatest Monuments of Fame,
And Strength, and Art, are easily out-done
By Spirits reprobate, and in an hour
What in an age they with incessant toil
And hands innumerable scarce perform.
Nigh on the Plain in many cells prepar'd,

That

That underneath had veins of liquid fire,
Sluc'd from the Lake, a second multitude
With wondrous Art found out the massy Ore,
Severing each kind, and scum'd the Bullion dross:
A third as soon had form'd within the ground
A various mold, and from the boiling cells
By strange conveyance fill'd each hollow nook,
As in an Organ from one blast of wind
To many a row of Pipes the sound-board breaths,
Anon out of the Earth a Fabrick huge
Rose like an Exhalation, with the sound
Of dulcet Symphonies and voices sweet,
Built like a Temple where *Pilasters* round
Were set, and Dorick Pillars overlaid
With golden Architrave; nor did there want
Cornice or Freeze, with bossy Sculptures grav'n;
The Roof was fretted Gold. Not *Babylon*,
Nor great *Alcairo* such magnificence
Equall'd in all their glories, to inshrine
Belus or *Serapis* their Gods, or seat
Their Kings, when *Aegypt* with *Affyria* strove
In wealth and luxury. Th' ascending pile
Stood fixt her stately height, and streight the doors
Op'ning their brazen folds discover wide
Within her ample spaces, o'er the smooth
And level pavement: from the arched roof,
Pendent by subtle Magick, many a row
Of Starry Lamps and blazing Cressets fed,
With *Naphtha* and *Asphaltus* yielded light
As from a Sky. The hasty multitude
Admiring enter'd, and the work some praise
And some the Architect: his hand was known
In Heav'n by many a Towred structure high,
Where Sceptred Angels held their residence,

And fate as Princes, whom the supreme King
Exalted to such power, and gave to rule,
Each in his Hierarchy, the Orders bright.
Nor was his name unheard or unador'd
In ancient Greece; and in *Ausonian* Land
Men call'd him *Mulciber*; and how he fell
From Heav'n, they fabled thrown by angry *Jove*
Sheer o'er the Crystal Battlements, from Morn
To Noon he fell, from Noon to dewy Eve,
A Summer's day; and with the setting Sun
Dropt from the Zenith like a falling Star,
On *Lemnos* th' *Ægean* Isle: thus they relate,
Erring; for he with this rebellious rout
Fell long before; nor ought avail'd him now
T' have built in Heav'n high Towres; nor did he scape
By all his Engines, but was headlong sent
With his industrious crew to build in Hell.
Mean while the winged Heralds by command
Of Sov'reign power, with awfull Ceremony
And Trumpets sound throughout the Host proclaim
A solemn Council forthwith to be held
At *Pandemonium*, the high Capitol
Of Satan and his Peers: their summons call'd
From every Band and squared Regiment
By place or choice the worthiest; they anon
With hundreds and with thousands trooping came
Attended: all access was throng'd, the gates
And Porches wide, but chief the spacious Hall
(Though like a cover'd field, where Champions bold
Wont ride in arm'd, and at the Soldan's Chair
Def'd the best of *Panim* Chivalry
To mortal Combat, or carriere with Lance)
Thick swarm'd, both on the ground and in the air,
Brush'd with the hiss of rustling wings. As Bees

In

In spring time, when the Sun with *Taurus* rides,
Pour forth their pop'lous youth about the Hive
In clusters; they among fresh Dews and Flowres
Fly to and fro, or on the smoothed Plank,
The Suburb of their Straw-built Cittadel,
New rubb'd with Baum, expatiate and confer
Their State affairs. So thick the aery crowd
Swarm'd and were straitn'd; till the Signal giv'n.
Behold a wonder! they but now who seem'd
In bigness to surpass Earth's Giant Sons
Now less then smallest Dwarfs, in narrow room
Throng numberless, like that Pigmean Race
Beyond the *Indian* Mount, or Faery Elves,
Whole midnight Revels, by a Forest side
Or Fountain some belated Peasant sees,
Or dreams he sees, while over-head the Moon
Sits Arbitress, and nearer to the Earth
Wheels her pale course, they on their mirth and dance
Intent, with jocund Musick charm his Ear;
At once with joy and fear his heart rebounds.
Thus incorporeal Spirits to smallest forms
Reduc'd their shapes immense, and were at large,
Though without number still amidst the Hall
Of that infernal Court. But far within,
And in their own dimensions like themselves,
The great Seraphick Lords and Cherubim,
In close recess and secret conclave sate
A thousand Demy-Gods on golden seats,
Frequent and full. After short silence then
And summons read, the great Consult began.

The End of the First Book.

Paradise Lost.

BOOK II.

THE ARGUMENT.

The Consultation begun, Satan debates whether another Battle be to be hazarded for the recovery of Heaven: some advise it, others dissuade: A third proposal is prefer'd, mention'd before by Satan, to search the truth of that Prophecy or Tradition in Heaven concerning another World, and another kind of Creature, equal, or not much inferiour to themselves, about this time to be created: Their doubt who shall be sent on this difficult search: Satan their Chief undertakes alone the Voyage, is honour'd and applauded. The Council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his Journey to Hell Gates, finds them shut, and who sate there to guard them, by whom at length they are open'd, and discover to him the great Gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new World which he sought.

HIGH on a Throne of Royal State, which far
 Outshone the wealth of Ormus and of Ind,
 Or where the gorgeous East with richest hand
 Showres on her Kings Barbarick Pearl and Gold,
 Satan exalted sat, by merit rais'd
 To that bad eminence; and from despair
 Thus high uplifted beyond hope, aspires
 Beyond thus high, insatiate to pursue

Vain





Vain War with Heav'n, and by success untaught
His proud imaginations thus display'd.

Powers and Dominions, Deities of Heav'n,
For since no deep within her gulf can hold
Immortal vigour, though oppress'd and fall'n,
I give not Heav'n for lost. From this descent
Celestial virtues rising, will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate:
Me though just right, and the fix'd Laws of Heav'n
Did first create your Leader, next free choice,
With what besides, in Council or in Fight,
Hath been achiev'd of merit; yet this loss
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied Throne,
Yielded with full consent. The happier state
In Heav'n, which follows dignity, might draw
Envy from each inferiour; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns the greatest share
Of endless pain? Where there is then no good
For which to strive, no strife can grow up there
From Faction; for none sure will claim in Hell
Precedence; none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm Faith, and firm accord,
More than can be in Heav'n, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assur'd us; and by what best way,

Whether

Whether of open War or covert guile,
We now debate ; who can advise may speak.

He ceas'd, and next him *Moloch*, sceptred King,
Stood up, the strongest and the fiercest Spirit
That fought in Heav'n, now fiercer by despair :
His trust was with th' Eternal to be deem'd
Equal in strength, and rather than be less
Car'd not to be at all ; with that care lost
Went all his fear : of God, or Hell, or worse,
He wreck'd not ; and these words thereafter spake :

My sentence is for open War : of Wiles,
More unexpert, I boast not : them let those
Contrive who need, or when they need, not now :
For while they sit contriving, shall the rest,
Millions that stand in Arms, and longing wait
The Signal to ascend, sit ling'ring here
Heav'n's fugitives, and for their dwelling place
Accept this dark opprobrious Den of shame,
The Prison of his Tyranny who reigns
By our delay ? no, let us rather chuse,
Arm'd with Hell flames and fury, all at once
O'er Heav'n's high Towres to force resistless way,
Turning our Tortures into horrid Arms
Against the Torturer ; when to meet the noise
Of his Almighty Engine he shall hear
Infernal Thunder, and for Lightning see
Black fire and horror shot with equal rage
Among his Angels ; and his Throne it self
Mixt with *Tartarean* Sulphur, and strange fire,
His own invented Torments. But perhaps
The way seems difficult and steep, to scale
With upright wing against a higher foe.

Let

Let such bethink them, if the sleepy drench
Of that forgetfull Lake benumb not still,
That in our proper motion we ascend
Up to our native seat : descent and fall
To us is adverse. Who but felt of late
When the fierce Foe hung on our broken Rere
Insulting and pursu'd us through the Deep,
With what compulsion and laborious flight
We sunk thus low ? Th' ascent is easie then ;
Th' event is fear'd ; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction : if there be in Hell
Fear to be worse destroy'd : what can be worse
Than to dwell here, driv'n out from bliss, condemn'd
In this abhorred Deep to utter woe ;
Where pain of unextinguishable fire
Must exercise us without hope of end
The Vassals of his anger, when the Scourge
Inexorably, and the torturing hour
Calls us to Penance ? More destroy'd than thus
We should be quite abolish'd and expire.
What fear we then, what doubt we to incense
His utmost Ire ? which to the height enrag'd,
Will either quite consume us, and reduce
To nothing this essential, happier far
Than miserable to have eternal being :
Or if our substance be indeed Divine,
And cannot cease to be, we are at worst
On this side nothing ; and by proof we feel
Our power sufficient to disturb his Heav'n,
And with perpetual inroads to allarm,
Though inaccessible, his fatal Throne :
Which, if not Victory, is yet Revenge.

He ended frowning, and his look denounc'd
Desperate revenge, and Battel dangerous
To less than Gods. On th' other side up rose
Belial, in act more gracefull and humane;
A fairer person lost not Heav'n; he seem'd
For dignity compos'd and high exploit:
But all was false and hollow; though his Tongue
Dropt Manna, and could make the worse appear
The better reason, to perplex and dash
Maturest Counsels: for his thoughts were low;
To Vice industrious, but to Nobler deeds
Tim'rous and slothfull: yet he pleas'd the Ear,
And with persuasive accent thus began.

I should be much for open War, O Peers!
As not behind in hate, if what was urg'd
Main reason to persuade immediate War,
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success:
When he who most excels in fact of Arms,
In what he counsels and in what excels
Mistrustfull, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what Revenge? the Towres of Heav'n are fill'd
With armed Watch, that render all access
Impregnable; oft on the bord'ring Deep
Encamp their Legions, or with obscure wing
Scout far and wide into the realm of night,
Scorning surprize. Or could we break our way
By force, and at our heels all Hell should rise
With blackest Insurrection, to confound
Heav'n's purest Light, yet our great Enemy

All incorruptible would on his Throne
 Sit unpolluted, and th' Ethereal mold
 Incapable of stain would soon expell
 Her mischief, and purge off the baser fire
 Victorious. Thus repuls'd, our final hope
 Is flat despair: we must exasperate
 Th' Almighty Victor to spend all his rage,
 And that must end us, that must be our cure,
 To be no more; sad cure; for who would lose,
 Though full of pain, this intellectual being,
 Those thoughts that wander through Eternity;
 To perish rather, swallow'd up and lost
 In the wide womb of uncreated night,
 Devoid of sense and motion? and who knows,
 Let this be good, whether our angry Foe
 Can give it, or will ever; how he can
 Is doubtfull; that he never will is sure.
 Will he, so wise, let loose at once his ire,
 Belike through impotence, or unaware,
 To give his Enemies their wish, and end
 Them in his anger, whom his anger saves
 To punish endless? wherefore cease we then?
 Say they who counsel War, we are decreed,
 Reserv'd, and destin'd to eternal woe;
 Whatever doing, what can we suffer more,
 What can we suffer worse? is this then worst,
 Thus sitting, thus consulting, thus in Arms;
 What when we fled amain, pursu'd and struck
 With Heav'n's afflicting Thunder, and besought
 The Deep to shelter us; this Hell then seem'd
 A refuge from those wounds: or when we lay
 Chain'd on the burning Lake? that sure was worse.
 What if the breath that kindl'd those grim fires
 Awak'd should blow them into sevenfold rage

And plunge us in the flames, or from above
 Should intermitted Vengeance strike again,
 His red right hand to plague us? what if all
 Her stores were open'd, and this Firmament
 Of Hell should spout her Cataracts of Fire,
 Impendent horrors, threatening hideous fall
 One day upon our heads; while we perhaps
 Designing or exhorting glorious war,
 Caught in a fiery Tempest shall be hurl'd
 Each on his rock transfixt, the sport and prey
 Of racking whirlwinds, or for ever sunk
 Under yon boyling Ocean, wrapt in Chains;
 There to converse with everlasting groans,
 Unrespited, unpitied, unrepriev'd,
 Ages of hopeless end? this would be worse.
 War therefore, open or conceal'd, alike
 My voice dissuades; for what can force or guile
 With him, or who deceives his mind, whose eye
 Views all things at one view? he from Heav'n's height
 All these our motions vain sees and derides;
 Not more Almighty to resist our might
 Than wise to frustrate all our plots and wiles.
 Shall we then live thus vile, the race of Heav'n
 Thus tramp'd, thus expell'd to suffer here
 Chains and these Torments? better these than worse
 By my advice; since fate inevitable
 Subdues us, and omnipotent Decree,
 The Victor's will. To suffer, as to doe,
 Our strength is equal, nor the Law unjust
 That so ordains: This was at first resolv'd
 If we were wise, against so great a foe
 Contending, and so doubtfull what might fall.
 I laugh, when those who at the Spear are bold
 And vent'rous, if that fail them, shrink and fear

What yet they know must follow, to endure
 Exile, or ignominy, or bonds, or pain,
 The sentence of their Conquerour: This is now
 Our doom; which if we can sustain and bear,
 Our supreme Foe in time may much remit
 His anger, and perhaps thus far remov'd
 Not mind us not offending, satisf'd
 With what is punish'd; whence these raging fires
 Will slacken, if his breath stir not their flames.
 Our purer essence then will overcome
 Their noxious vapour, or enur'd not feel,
 Or chang'd at length, and to the place conform'd
 In temper and in nature, will receive
 Familiar the fierce heat, and void of pain;
 This horror will grow mild, this darkness light,
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting, since our present lot appears
 For happy though but ill, for ill not worst,
 If we procure not to our selves more woe.

Thus *Belial*, with words cloth'd in Reason's garb
 Counsel'd ignoble ease, and peacefull sloth,
 Not peace: and after him thus *Mammon* spake:

Either to disenthronè the King of Heav'n
 We war, if war be best, or to regain
 Our own right lost: him to unthrone we then
 May hope when everlasting Fate shall yield
 To fickle Chance, and *Chaos* judg the strife:
 The former vain to hope argues as vain
 The latter: for what place can be for us
 Within Heav'n's bound, unless Heav'n's Lord supreme
 We over-power? Suppose he should relent

And

And publish Grace to all, on promise made
Of new Subjection; with what eyes could we
Stand in his presence humble, and receive
Strict Laws impos'd, to celebrate his Throne
With warbl'd Hymns, and to his Godhead sing
Forc'd Hallelujahs; while he Lordly sits
Our envied Sov'reign, and his Altar breathes
Ambrosial Odours and Ambrosial Flowres,
Our servile off'rings. This must be our task
In Heav'n, this our delight; how wearisome
Eternity so spent in worship paid
To whom we hate. Let us not then pursue
By force impossible, by leave obtain'd
Unacceptable, though in Heav'n, our state
Of splendid vassalage, but rather seek
Our own good from our selves, and from our own
Live to our selves, though in this vast recess,
Free, and to none accountable, preferring
Hard liberty before the easie yoke
Of servile Pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Usefull of hurtfull, prosperous of adverse
We can create, and in what place soe'er
Thrive under evil, and work ease out of pain
Through labour and indurance. This deep world
Of darkness do we dread? How oft amidst
Thick cloud and dark doth Heav'n's all-ruling Sire
Chuse to reside, his Glory unobscur'd,
And with the Majesty of darkness round
Covers his Throne; from whence deep thunders roar
Must'ring their rage, and Heav'n resembles Hell?
As he our darkness, cannot we his Light
Imitate when we please? This desert foil
Wants not her hidden lustre, Gems and Gold;

LHA

Nor

Nor want we skill or art, from whence to raise
Magnificence; and what can Heav'n shew more?
Our torments also may in length of time
Become our Elements, these piercing Fires
As soft as now severe, our temper chang'd
Into their temper; which must needs remove
The sensible of pain. All things invite
To peacefull Counsels, and the settl'd State
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are and were, dismissing quite
All thoughts of War: Ye have what I advise.

He scarce had finish'd, when such murmur fill'd
Th' Assembly, as when hollow Rocks retain
The sound of blust'ring winds, which all night long
Had rous'd the Sea, now with hoarse cadence lull
Sea-faring men o'erwatch'd, whose Bark by chance,
Or Pinnacle, anchors in a craggy Bay
After the Tempest: Such applause was heard
As *Mammon* ended, and his Sentence pleas'd,
Advising peace: For such another Field
They dreaded worse than Hell: So much the fear
Of Thunder and the Sword of *Michael*
Wrought still within them; and no less desire
To found this nether Empire, which might rise
By policy, and long process of time,
In emulation opposite to Heav'n.
Which when *Beelzebub* perceiv'd, than whom,
Satan except, none higher fate, with grave
Aspect he rose, and in his rising seem'd
A Pillar of State; deep on his Front engraven
Deliberation fate and publick Care;
And Princely counsel in his face yet shone,

Majestick

Majestick though in ruine : Sage he stood
With *Atlantean* shoulders fit to bear
The weight of mightiest Monarchies ; his look
Drew audience and attention still as Night
Or Summers Noon-tide air, while thus he spake.

Thrones and Imperial Powers, off-spring of Heav'n,
Ethereal Vertues ; of these Titles now
Must we renounce, and changing style be call'd
Princes of Hell ? For so the pop'lar Vote
Inclines, here to continue, and build up here
A growing Empire ; doubtless ; while we dream,
And know not that the King of Heav'n hath doom'd
This place or dungeon, not our safe retreat
Beyond his potent arm , to live exempt
From Heav'n's high jurisdiction, in new League
Banded against his Throne, but to remain
In strictest bondage, though thus far remov'd,
Under th' inevitable curb, reserv'd
His captive multitude : For he, be sure,
In height or depth, still first or last will reign
Sole King, and of his Kingdom lose no part
By our revolt, but over Hell extend
His Empire, and with Iron Sceptre rule
Us here, as with his Golden those in Heav'n.
What fit we then projecting Peace and War ?
War hath determin'd us, and foil'd with loss
Irreparable ; terms of peace yet none
Vouchsaf'd or sought ; for what peace will be giv'n
To us enslav'd, but custody severe,
And stripes, and arbitrary punishment
Inflicted ; and, what peace can we return ?
But to our power hostility and hate,
Untam'd reluctance, and revenge though slow,

Yet

Yet ever plotting how the Conquerour least
May reap his conquest, and may least rejoice
In doing what we most in suffering feel ?
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heav'n, whose high walls fear no Assault or Siege,
Or ambush from the Deep. What if we find
Some easier enterprise ? There is a place
(If ancient and prophetick fame in Heav'n
Err not) another World, the happy seat
Of some new Race call'd *Man*, about this time
To be created like to us, though less
In power and excellence, but favour'd more
Of him who rules above ; so was his will
Pronounc'd among the Gods, and by an Oath,
That shook Heav'n's whole circumference, confirm'd.
Thither let us bend all our thoughts to learn
What creatures there inhabit, of what mould,
Or substance, how endu'd, and what their power,
And where their weakness, how attempted best,
By force or subtilty : Though Heav'n be shut,
And Heav'n's high Arbitrator sit secure
In his own strength, this place may lie expos'd
The utmost border of his Kingdom, left
To their defence who hold it here perhaps
Some advantageous act may be atchiev'd
By sudden onset, either with Hell fire
To waste his whole Creation, or possess
All as our own, and drive as we were driven,
The puny habitants, or if not drive,
Seduce them to our Party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revēge, and interrupt his joy

In our Confusion, and our Joy upraise
In his disturbance ; when his darling Sons
Hurl'd headlong to partake with us, shall curse
Their frail Original, and faded bliss,
Faded so soon. Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain Empires. Thus *Beelzebub*
Pleaded his devilish Counsel, first devis'd
By *Satan*, and in part propos'd : for whence,
But from the Authour of all ill could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creatour ? But their spite still serves
His glory to augment. The bold design
Pleas'd highly those infernal States, and joy
Sparkl'd in all their eyes ; with full assent
They vote : whereat his speech he thus renews.

Well have ye judg'd, well ended long debate,
Synod of Gods, and like to what ye are,
Great things resolv'd, which from the lowest deep
Will once more lift us up, in spite of Fate,
Nearer our ancient Seat ; perhaps in view
Of those bright confines, whence with neighbouring Arms
And opportune excursion we may chance
Re-enter Heav'n ; or else in some mild Zone
Dwell not unvisited of Heav'n's fair Light
Secure, and at the brightning Orient beam
Purge off this gloom ; the soft delicious Air,
To heal the scar of these corrosive Fires
Shall breathe her balm. But first whom shall we send
In search of this new world ? whom shall we find
Sufficient ? who shall tempt with wandring feet

The

The dark unbottom'd infinite Abyſs,
And through the palpable obſcure find out
His uncouth way, or ſpread his aery flight
Upborn with indefatigable wings
Over the vaſt abrupt, e'er he arrive
The happy Iſle; what ſtrength, what art can then
Suffice, or what evaſion bear him ſafe
Through the ſtrict Senteries and Stations thick
Of Angels watching round? Here he had need
All circumſpection, and we now no leſs
Choice in our ſuffrage; for on whom we ſend,
The weight of all and our laſt hope relies.

This ſaid, he ſate; and expectation held
His look ſuſpence, awaiting who appear'd
To ſecond or oppoſe, or undertake
The perilous attempt: But all ſate mute,
Pondering the danger with deep thoughts; and each
In others count'nance read his own diſmay
Aſtoniſht: None among the choice and prime
Of thoſe Heav'n-warring Champions could be found
So hardy as to profer or accept
Alone the dreadful voyage; till at laſt
Satan, whom now tranſcendent glory rais'd
Above his fellows, with Monarchal pride
Conſcious of higheſt worth, unmov'd thus ſpake.

O Progeny of Heav'n, Empyrean Thrones,
With reaſon hath deep ſilence and demur
Seis'd us, though undiſmay'd: Long is the way
And hard, that out of Hell leads up to light;
Our priſon ſtrong, this huge convex of Fire,
Outrageous to devour, immures us round
Ninefold, and gates of burning Adamant

Barr'd over us prohibit all egress.
 These past, if any pass, the void profound
 Of unessential Night receives him next,
 Wide gaping, and with utter loss of being
 Threatens him, plung'd in that abortive gulf.
 If thence he scape into whatever world,
 Or unknown Region, what remains him less
 Than unknown dangers, and as hard escape?
 But I should ill become this Throne, O Peers,
 And this Imperial Sov'reignty, adorn'd
 With splendour, arm'd with power, ifought propos'd
 And judg'd of publick moment, in the shape
 Of difficulty or danger could deter
 Me from attempting. Wherefore do I assume
 These Royalties, and not refuse to Reign,
 Refusing to accept as great a share
 Of hazard as of honour, due alike
 To him who Reigns, and so much to him due
 Of hazard more as he above the rest
 High honour'd sits? Go therefore mighty Powers,
 Terror of Heav'n, though fall'n; intend at home,
 While here shall be our home, what best may ease
 The present misery, and render Hell
 More tolerable; if there be cure or charm
 To respite or deceive, or slack the pain
 Of this ill Mansion: intermit no watch
 Against a wakefull Foe, while I abroad
 Through all the Coasts of dark destruction seek
 Deliverance for us all: This enterprize
 None shall partake with me. Thus saying rose
 The Monarch, and prevented all reply,
 Prudent lest from his resolution rais'd
 Others among the chief might offer now
 (Certain to be refus'd) what erst they fear'd;

And

And so refus'd might in opinion stand
His Rivals, winning cheap the high repute
Which he through hazard huge must earn. But they
Dreaded not more th' adventure than his voice
Forbidding; and at once with him they rose;
Their rising all at once was as the sound
Of Thunder heard remote. Towards him they bend
With awfull reverence prone; and as a God
Extoll him equal to the high't in Heav'n:
Nor fail'd they to expresse how much they prais'd,
That for the general safety he despis'd
His own: for neither do the Spirits damn'd
Lose all their vertue; lest bad men should boast
Their specious deeds on Earth, which glory excites,
Or close ambition varnish'd o'er with zeal.
Thus they their doubtfull Consultations dark
Ended, rejoycing in their matchless Chief:
As when from mountain tops the dusky clouds
Ascending while the North-wind sleeps, o'er-spread
Heav'n's chearfull face, the lowring Element
Scowls o'er the dark'nd lantskip Snow, or showre;
If chance the radiant Sun with farewell sweet
Extend his ev'ning beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men! Devil with Devil damn'd
Firm concord holds, men onely disagree
Of Creatures rational, though under hope
Of heav'nly Grace: and God proclaiming peace,
Yet live in hatred, enmity and strife
Among themselves, and levy cruel wars,
Wasting the Earth, each other to destroy:
As if (which might induce us to accord)
Man had not hellish foes enow besides,

That

That day and night for his destruction wait.

The *Stygian* Council thus dissolv'd, and forth
In order came the grand infernal Peers,
'Midst came their mighty Paramount, and seem'd
Alone th' Antagonist of Heav'n, nor less
Than Hell's dread Emperour with pomp supreme,
And Godlike imitated State; him round
A Globe of fiery Seraphim inclos'd
With bright imblazonry, and horrent Arms.
Then of their Session ended they bid cry
With Trumpets regal sound the great result:
Towards the four winds four speedy Cherubims
Put to their mouths the sounding Alchymie
By Heralds voice explain'd: the hollow Abyss
Heard far and wide, and all the Host of Hell
With deafning shout, return'd them loud acclaim.
Thence more at ease their minds, and somewhat rais'd
By false presumptuous hope, the ranged powers
Disband, and wandring, each his several way
Pursues, as inclination or sad choice
Leads him perplext, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great Chief return.
Part on the Plain, or in the Air sublime
Upon the wing, or in swift Race contend,
As at th' Olympian Games or *Pythian* fields;
Part curb their fiery Steeds, or shun the Goal
With rapid wheels, or fronted Brigads form.
As when to warn proud Cities war appears
Wag'd in the troubl'd Sky, and Armies rush
To Battle in the Clouds, before each Van
Prick forth the Airy Knights, and couch their Spears
Till thickest Legions close; with feats of Arms

From

From either end of Heav'n the Welkin burns,
Others with vast *Typhaan* rage more fell
Rend up both Rocks and Hills, and ride the Air
In whirlwind; Hell scarce holds the wild uproar.
As when *Alcides* from *O'Ethalia* crown'd
With conquest, felt the envenom'd robe, and tore
Through pain up by the roots *Thessalian* Pines,
And *Lichas* from the top of *O'Eta* threw
Into the *Euboick* Sea. Others more mild,
Retreated in a silent valley, sing
With notes Angelical to many a Harp
Their own Heroick deeds and hapless fall
By doom of Battel; and complain that Fate
Free Vertue should enthrall to Force or Chance.
Their Song was partial, but the harmony
(What could it less when Spirits immortal sin?)
Suspended Hell, and took with ravishment
The thronging audience. In discourse more sweet
(For Eloquence the Soul, Song charms the Sense,)
Others apart sate on a Hill retir'd,
In thoughts more elevate, and reason'd high
Of Providence, Fore-knowledge, Will and Fate,
Fixt Fate, free Will, Fore-knowledge absolute,
And found no end, in wandring mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and Apathy, and glory and shame,
Vain wisdom all, and false Philosophy:
Yet with a pleasing sorcery could charm
Pain for a while or anguish, and excite
Fallacious hope, or arm th' obdurate breast
With stubborn patience as with triple steel.
Another part in Squadrons and gross Bands,
On bold adventure to discover wide

That

That dismal world, if any Clime perhaps
Might yield them easier habitation, bend
Four ways their flying March, along the Bank^s
Of four infernal Rivers that disgorge
Into the burning Lake their balefull streams;
Abhorred *Styx* the flood of deadly hate;
Sad *Acheron* of sorrow, black and deep;
Cocytus, nam'd of lamentation loud,
Heard on the rufull stream; fierce *Phlegeton*
Whose waves of torrent fire inflame with rage.
Far off from these a slow and silent stream,
Lethe, the River of Oblivion rolls
Her watry Labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen Continent
Lies dark and wild, beat with perpetual storms
Of Whirlwind and dire Hail, which on firm land
Thaws not, but gathers heap, and ruine seems
Of ancient pile; all else deep snow and ice,
A gulf profound as that *Serbonian Bog*
'Tixt *Damiata* and mount *Casius* old,
Where Armies whole have sunk: the parching Air
Burns froze, and cold performs th' effect of Fire.
Thither by harpy-footed Furies hal'd,
At certain revolutions all the damn'd
Are brought and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,
From Beds of raging Fire to starve in Ice
Their soft Ethereal warmth, and there to pine
Immovable, infixt, and frozen round,
Periods of time, thence hurried back to fire.
They ferry over this *Lethean* Sound
Both to and fro, their sorrow to augment,

And

And wish and struggle, as they pass, to reach
The tempting stream; with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose th' attempt
Medusa with *Gorgonion* terrour guards
The Ford, and of it self the water flies
All taste of living wight, as once it fled
The lip of *Tantalus*. Thus roving on
In confus'd march forlorn th' adventurous Bands
With shuddring horror pale, and eyes agast
View'd first their lamentable lot, and found
No rest: through many a dark and dreary Vale
They pass'd, and many a Region dolorous,
O'er many a Frozen, many a fiery Alp,
Rocks, Caves, Lakes, Fens, Bogs, Dens, and shades of death,
An Universe of death, which God by curse
Created evil, for evil onely good,
Where all life dies, death lives, and Nature breeds
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than Fables yet have feign'd, or fear conceiv'd,
Gorgons and *Hydra's*, and *Chimera's* dire.

Mean while the Adversary of God and Man,
Satan, with thoughts inflam'd of highest design,
Puts on swift wings, and towards the Gates of Hell
Explores his solitary flight; some times
He scours the right hand coast, sometimes the left,
Now shaves with level wing the Deep, then soars
Up to the fiery Concave towering high.
As when far off at Sea a Fleet descry'd
Hangs in the Clouds, by *Æquinoctial* Winds
Close sailing from *Bengala*, or the Isles

Of *Ternate* and *Tidore*, whence Merchants bring
Their spicy Drugs: they on the Trading Floud
Through the wide *Ethiopian* to the Cape
Ply stemming nightly toward the Pole. So seem'd
Far off the flying Fiend: at last appear
Hell bounds high reaching to the horrid Roof,
And thrice threefold the Gates: three folds were Brass,
Three Iron, three of Adamantine Rock,
Impenetrable, impal'd with circling fire,
Yet unconsum'd. Before the Gates there sat
On either side a formidable shape;
The one seem'd Woman to the waste, and fair,
But ended foul in many a scaly fold
Voluminous and vast, a Serpent arm'd
With mortal sting: about her middle round
A cry of Hell Hounds never ceasing bark'd
With wide *Cerberian* mouths full loud, and rung
A hideous Peal: yet, when they list, would creep,
If ought disturb'd their noise, into her womb,
And kennel there, yet there still bark'd and howl'd,
Within unseen. Far less abhor'd than these
Vex'd *Scylla* bathing in the Sea that parts
Calabria from the hoarse *Trinacrian* shoar:
Nor uglier follow the Night-Hag, when call'd
In secret, riding through the Air she comes
Lur'd with the smell of infant blood, to dance
With *Lapland* Withces, while the lab'ring Moon
Eclipses at their charms. The other shape,
If shape it might be call'd that shape had none,
Distinguishable in member, joynt, or limb,
Or substance might be call'd, that shadow seem'd,
For each seem'd either; black it stood as Night,
Fierce as ten Furies, terrible as Hell,
And shook a dreadfull Dart; what seem'd his head

The

The likeness of a Kingly Crown had on.
Satan was now at hand, and from his seat
The Monster moving onward came as fast
With horrid strides, Hell trembled as he strode.
Th' undaunted Fiend what this might be admir'd,
Admir'd, not fear'd; God and his Son except,
Created thing naught valu'd he nor shun'd;
And with disdainfull look thus first began:

Whence, and what art thou, execrable shape,
That dar'st, though grim and terrible, advance
Thy miscreated Front athwart my way
To yonder Gates? through them I mean to pass;
That be assur'd, without leave askt of thee:
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with Spirits of Heav'n.

To whom the Goblin full of wrath reply'd,
Art thou that Traitor Angel, art thou he,
Who first broke peace in Heav'n and Faith, till then
Unbrok'n, and in proud rebellious Arms
Drew after him the third part of Heav'n's Sons
Conjur'd against the highest, for which both thou
And they outcast from God, are here condemn'd
To waste Eternal days in woe and pain?
And reck'nest thou thy self with Spirits of Heav'n,
Hell-doom'd, and breath'st defiance here and scorn
Where I reign King, and to enrage thee more,
Thy King and Lord? Back to thy punishment,
False fugitive, and to thy speed add wings,
Left with a whip of Scorpions I pursue
Thy lingring, or with one stroke of this Dart
Strange horror seize thee, and pangs unfele before.

So spake the grievously terrour, and in shape,
So speaking and so threatning, grew tenfold
More dreadfull and deform'd: on th' other side
Incens'd with indignation *Satan* stood
Unterrified, and like a comet burn'd,
That fires the length of *Ophiucus* huge
In th' Arctick Sky, and from his horrid hair
Shakes Pestilence and War. Each at the Head
Levell'd his deadly aim; their fatal hands
No second stroke intend, and such a frown
Each cast at th' other, as when two black Clouds
With Heav'n's Artill'ry fraught, come ratling on
Over the *Caspian*, then stand front to front
Hov'ring a space, till Winds the Signal blow
To joyn their dark Encounter in mid air:
So frown'd the mighty Combatants, that Hell
Grew darker at their frown, so match'd they stood;
For never but once more was either like
To meet so great a foe: and now great deeds
Had been atchiev'd, whereof all Hell had rung,
Had not the Snaky Sorcerers that fate
Fast by Hell Gate, and kept the fatal Key,
Ris'n, and with hideous outcry rush'd between.

O Father, what intends thy Hand, she cry'd,
Against thy onely Son? What Fury, O Son,
Possesses thee to bend that mortal Dart
Against thy Father's Head? and know'st for whom;
For him who sits above and laughs the while
At thee ordain'd his drudge, to execute
What e'er his wrath, which he calls Justice, bids,
His wrath which one day will destroy you both.

She

She spake, and at the words the hellish Pest
Forbore, then these to her *Satan* return'd:

So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand
Prevented spares to tell thee yet by deeds
What it intends; till first I know of thee,
What thing thou art, thus double-form'd and why
In this infernal vale first met thou call'st
Me Father, and that Fantasm call'st my Son?
I know thee not, nor ever saw till now
Sight more detestable than him and thee.

T' whom thus the Portress of Hell Gate reply'd,
Hast thou forgot me then? and do I seem
Now in thine eye so foul, once deem'd so fair
In Heav'n, when at th' Assembly, and in sight
Of all the Seraphim with thee combin'd
In bold conspiracy against Heav'n's King,
All on a sudden miserable pain
Surpriz'd thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth, till on the left side op'ning wide,
Likest to thee in shape and count'nance bright,
Then shining heav'nly fair, a Goddess arm'd
Out of thy Head I sprung: amazement seiz'd
All th' Host of Heav'n; back they recoil'd affraid
At first, called me *Sin*, and for a Sign
Portentous held me; but familiar grown,
I pleas'd, and with attractive Graces won
The most averse, thee chiefly who full oft
Thy self in me thy perfect image viewing
Becam'st enamour'd, and such joy thou took'st

With

With me in secret, that my womb conceiv'd
A growing burthen. Mean while War arose,
And fields were faught in Heav'n; wherein remain'd
(For what could else) to our Almighty Foe
Clear victory, to our part loss and rout
Through all the Empyrean: down they fell
Driv'n headlong from the Pitch of Heav'n, down
Into this Deep, and in the gen'ral fall
I also; at which time this powerfull Key
Into my hand was giv'n, with charge to keep
These Gates for ever shut, which none can pass
Without my op'ning. Pensive here I fate
Alone, but long I fate not, till my womb
Pregnant by thee, and now excessive grown
Prodigious motion felt, and ruefull throes.
At last this odious offspring whom thou seest
Thine own begotten, breaking violent way
Tore through my entrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemy
Forth issu'd, brandishing his fatal Dart
Made to destroy: I fled, and cry'd out *Death*;
Hell trembl'd at the hideous Name, and sigh'd
From all her Caves, and back resounded *Death*.
I fled, but he pursu'd (though more, it seems,
Inflam'd with lust than rage) and swifter far,
Me overtook his Mother all dismay'd,
And in embraces forcible and foul
Ingendring with me, of that rape begot
These yelling Monsters that with ceaseless cry
Surround me, as thou sawst, hourly conceiv'd
And hourly born, with sorrow infinite
To me, for when they list into the womb
That bred them they return, and howl and gnaw

My

My Bowels, their repast ; then bursting forth
A fresh with conscious terrors vex me round,
That rest, or intermission none I find.
Before mine eyes in opposition sits
Grim *Death* my Son and foe, who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involv'd ; and knows that I
Should prove a bitter Morfel, and his bane,
Whenever that shall be ; so Fate pronounc'd.
But thou, O Father, I forewarn thee, shun
His deadly arrow ; neither vainly hope
To be invuln'able in those bright Arms,
Though temper'd heav'nly, for that mortal dint,
Save he who reigns above, none can resist.

She finish'd, and the subtile Fiend his lore
Soon learn'd, now milder, and thus answer'd smooth :
Dear Daughter, since thou claim'st me for thy Sire,
And my fair Son here shewst me, the dear pledge
Of dalliance had with thee in Heav'n, and joys
Then sweet, now sad to mention, through dire change
Befall'n us unforeseen, unthought of, know
I come no enemy, but to set free
From out this dark and dismal house of pain,
Both him and thee, and all the heav'nly Host
Of Spirits that in our just pretenses arm'd
Fell with us from on high : from whom I go
This uncouth Errand sole, and one for all
My self expose, with lonely steps to tread
Th' unfounded deep, and through the void immense
To search with wandering quest a place foretold
Should be, and by concurring signs, e'er now
Created vast and round, a place of bliss

In

In the Pourlieues of Heav'n, and therein plac'd
A race of upstart Creatures, to supply
Perhaps our vacant room, though more remov'd,
Lest Heav'n surcharg'd with potent multitude
Might hap to move new broils: Be this or ought
Than this more secret now design'd, I haste
To know, and this once known, shall soon return,
And bring you to the place where Thou and Death
Shall dwell at ease, and up and down unseen
Wing silently the buxom Air, imbalm'd
With odours; there ye shall be fed and fill'd
Immeasurably, all things shall be your prey.
He ceas'd, for both seem'd highly pleas'd and Death
Grinn'd horrible a ghastly smile, to hear
His famine should be fill'd, and blest his maw
Design'd to that good hour: no less rejoyc'd
His Mother bad, and thus bespake her Sire:

The Key of this infernal Pit by due,
And by command of Heav'n's all-powerfull King
I keep, by him forbidden to unlock
These Adamantine Gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatch'd by living wight.
But what owe I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of *Tartarus* profound,
To sit in hatefull Office here confin'd,
Inhabitant of Heav'n, and Heav'nly-born,
Here in perpetual agony and pain,
With terrours and with clamours compass'd round
Of mine own brood, that on my bowels feed;
Thou art my Father, thou my Authour, thou
My Being gav'st me; whom should I obey

But

But thee, whom follow ? thou wilt bring me soon
To that new world of light and bliss, among
The Gods who live at ease, where I shall reign
At thy right-hand voluptuous, as beseems
Thy daughter and thy darling, without end.

Thus saying, from her side the fatal Key,
Sad instrument of all our woe, she took ;
And t'wards the Gate rolling her bestial train,
Forthwith the huge Portcullis high up drew,
Which but her self, not all the *Stygian* powers
Could once have mov'd ; then in the key-hole turns
Th' intricate Wards, and every Bolt and Bar
Of massie Iron or solid Rock with ease
Unfastens : On a sudden open fly
With impetuous recoil and jarring sound
Th' infernal doors, and on their hinges grate
Harsh Thunder, that the lowest bottom shook
Of *Erebus*. She open'd, but to shut
Excell'd her power ; the Gates wide open stood,
That with extended wings a banner'd Host
Under spread Ensigns marching might pass through
With Horse and Chariots rank'd in loose array ;
So wide they stood, and like a Fornace mouth
Cast forth redounding smoak and ruddy flame.
Before their Eyes in sudden view appear
The secrets of the hoary deep, a dark
Illimitable Ocean without bound,
Without dimension, where length, breadth, and height,
And time and place are lost ; where eldest Night,
And *Chaos*, ancestors of Nature, hold
Eternal *Anarchy*, amidst the noise
Of endless Wars, and by confusion stand.
For hot, cold, moist, and dry, four Champions fierce.

Strive here for Mast'ry, and to Battel bring
Their embryon Atoms; they around the Flag
Of each his Faction, in their sev'ral Clans,
Light-arm'd or heavy, sharp, smooth, swift or slow,
Swarm populous, un-numbered as the Sands
Of *Barca* or *Cyrene's* torrid soil,
Levi'd to side with warring Winds, and poise
Their lighter wings. To whom these most adhere,
He rules a moment; *Chaos* Umpire sits,
And by decision more embroils the fray
By which he reigns: next him high Arbiter
Chance governs all. Into this wild Abyss,
The Womb of Nature, and perhaps her Grave,
Of neither Sea, nor Shore, nor Air, nor Fire,
But all these in their pregnant causes mixt
Confus'dly, and which thus must ever fight,
Unless th' Almighty Maker them ordain
His dark materials to create more Worlds.
In this wild Abyss the wary Fiend
Stood on the brink of Hell, and look'd a while,
Pond'ring his Voyage; for no narrow frith
He had to cross. Nor was his Ear less peal'd
With noises loud and ruinous (to compare
Great things with small) than when *Bellona* storms,
With all her battering Engines bent to rase
Some Cap'tal City; or less than if this frame
Of Heav'n were falling, and these Elements
In mutiny had from her Axle torn
The stedfast Earth. At last his Sail-broad Vanns
He spreads for flight, and in the furling smoke
Uplifted spurns the ground, thence many a League,
As in a cloudy Chair, ascending rides
Audacious, but that seat soon failing, meets
A vast vacuity: all unawares

Flutt'ring

Flutt'ring his pennons vain plumb down he drops
Ten thousand fathom deep, and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some tumultuous cloud
Instinct with Fire and Nitre hurried him
As many miles aloft: that fury stay'd,
Quench'd in a Boggy *Syrtis*, neither Sea
Nor good dry Land: nigh founder'd on he fares,
Treading the crude consistence, half on foot,
Half flying; behooves him now both Oar and Sail.
As when a Gryphon through the Wilderness
With winged course o'er Hill or moary Dale,
Pursues the *Arimaspian*, who by stealth
Had from his wakefull custody purloin'd
The guarded Gold: So eagerly the Fiend
O'er bog or steep, through strait, rough, dense or rare
With head, hands, wings or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies:
At length a universal hubbub wild
Of stunning sounds and voices all confus'd
Born through the hollow dark assaults his ear
With loudest vehemence: thither he plies,
Undaunted to meet there whatever power
Or Spirit of the nethermost Abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bordering on light; when strait behold the Throne
Of *Chaos*, and his dark Pavilion spread
Wide on the wastefull Deep; with him enthron'd
Sate Sable-vested *Night*, eldest of things,
The Consort of his Reign; and by them stood
Orchus and *Ades*, and the dreaded name
Of *Demogorgon*; *Rumor* next and *Chance*;
And *Tumult* and *Confusion* all imbroil'd

And *Discord* with a thousand various mouths.

T^o whom *Satan* turning boldly, thus. Ye Powers
And Spirits of this nethermost Abyss,
Chaos and *ancient Night*, I come no Spy,
With purpose to explore or to disturb
The secrets of your Realm, but by constraint
Wandering this darksome Desert, as my way,
Lies through your spacious Empire up to light,
Alone, and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with Heav'n; or if some other place
From your Dominion won, th' ethereal King
Possesses lately, thither to arrive
I travel this profound, direct my course;
Directed no mean recompense it brings
To your behoof, if I that region lost,
All usurpation thence expell'd, reduce
To her original darkness and your sway
(Which is my present journey) and once more
Erect the Standard there of *ancient Night*;
Yours be th' advantage all, mine the revenge.

Thus *Satan*; and him thus the Anarch old
With fault'ring speech and visage compos'd
Answer'd. I know thee, stranger, who thou art,
That mighty leading Angel who of late
Made head against Heav'n's King, though overthrown.
I saw and heard, for such a numerous Host
Fled not in silence through the frighted deep
With ruine upon ruine, rout on rout,
Confusion worse confounded; and Heav'n Gates
Pour'd out by millions her victorious Bands
Pursuing. I upon my Frontiers here

Keep

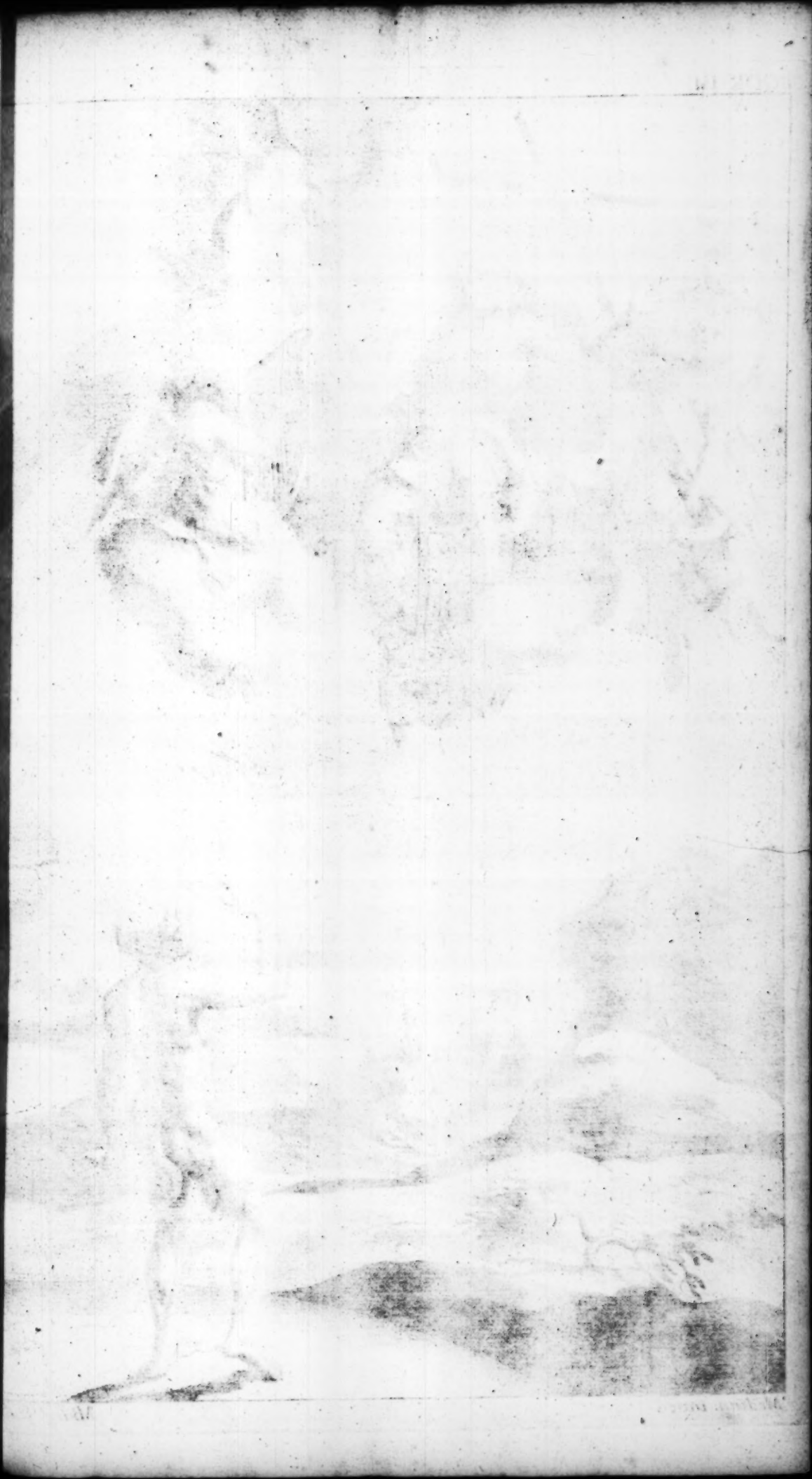
Keep residence : if all I can will serve,
That little which is left so to defend,
Encroach'd on still through our intestine broils
Weakning the Sceptre of old *Night* : first Hell
Your dungeon stretching far and wide beneath;
Now lately Heaven and Earth, another World
Hung o'er my Realm, link'd in a golden Chain
To that side Heav'n from whence your Legions fell :
If that way be your walk, you have not far ;
So much the nearer danger ; go and speed ;
Havock and spoil and ruine are my gain.

He ceas'd ; and *Satan* staid not to reply,
But glad that now his Sea should find a shore,
With fresh alacrity and force renew'd
Springs upward like a Pyramid of fire
Into the wild expanse, and through the shock
Of fighting Elements, on all sides round
Environ'd wins his way ; harder beset
And more endanger'd, than when *Argo* pass'd
Through *Bosporus* betwixt the jutting Rocks :
Or when *Ulysses* on the Larbord shun'd
Charybdis, and by th' other whirlpool steer'd.
So he with difficulty and labour hard
Mov'd on, with difficulty and labour he ;
But he once past, soon after when men fell,
Strange alteration ! Sin and Death amain
Following his track, such was the will of Heav'n,
Pav'd after him a broad and beat'n way
Over the dark Abyss, whose boiling Gulf
Tamely endur'd a Bridge of wondrous length
From Hell continu'd reaching th' utmost Orb
Of this frail World ; by which the Spirits perverse
With ease intercourse pass to and fro

To

To tempt or punish mortals, except whom
God and good Angels guard by special grace.
But now at last the sacred influence
Of light appears, and from the walls of Heav'n
Shoots far into the bosom of dim Night
A glimmering dawn; here Nature first begins
Her farthest verge, and *Chaos* to retire
As from her outmost works a brok'n foe
With tumult less and with less hostile din,
That *Satan* with less toil, and now with ease
Wafts on the calmer wave by dubious light
And like a weather-beaten Vessel holds
Gladly the Port, though Shrouds and Tackle torn;
Or in the emptier waste, resembling Air,
Weighs his spread wings, at leisure to behold
Far off th' Empyrean Heav'n, extended wide
In circuit, undetermin'd square or round.
With Opal Tow'rs and Battlements adorn'd
Of living Saphire, once his native Seat;
And fast by hanging in a golden Chain
This pendant world, in bigness as a Star
Of smallest Magnitude, close by the Moon.
Thither full fraught with mischievous revenge,
Accurst, and in a curst hour he hies.

The End of the Second Book.





Paradise Lost.

B O O K III.

THE ARGUMENT.

God sitting on his Throne sees Satan flying towards this World, then newly created; shews him to the Son, who sate at his right-hand; foretells the success of Satan in perverting Mankind; clears his own Justice and Wisdom from all imputation, having created Mán free, and able enough to have withstood his Tempter; yet declares his purpose of Grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduc'd. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that Grace cannot be extended towards Man without the satisfaction of Divine Justice; Man hath offended the Majesty of God by aspiring to God-head, and therefore with all his Progeny devoted to death must die, unless some one can be found sufficient to answer for his offence, and undergo his Punishment. The Son of God freely offers himself a Ransome for Man: the Father accepts him, ordains his Incarnation, pronounces his exaltation above all Names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to their Harps in full Choire, celebrate the Father and the Son. Mean while Satan alights upon the bare Convex of this World's outermost Orb; where wandring he first finds a place, since call'd The Lybbo of Vanity; what persons and things fly up thither; thence comes the Gate of Heaven describ'd ascending by stairs, and the waters above the Firmament that flew about it: His passage thence to the Orb of the Sun; he finds there Uriel the Regent of that Orb, but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new Creation,
and

and Man whom God had plac'd here, inquires of him the place of his habitation, and is directed; alights first on Mount Niphates.

HAil, holy Light, offspring of Heav'n's first-born,
Or of th' Eternal Coeternal beam,
May I express thee unblam'd? since God is Light,
And never but in unapproach'd light
Dwelt from Eternity, dwelt then in thee,
Bright Effluence of bright essence increate.
Or hear'st thou rather pure Ethereal stream,
Whose Fountain who shall tell? before the Sun,
Before the Heav'n's thou wert, and at the voice
Of God, as with a Mantle, didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I re-visit now with bolder wing,
Escap'd the *Stygean* Pool, though long detain'd
In that obscure sojourn, while in my flight
Through utter and through middle darkness born
With other notes than to th' *Orphean* Lyre
I sung of *Chaos* and *Eternal Night*,
Taught by the heav'nly Muse to venture down
The dark descent, and up to re-ascend,
Though hard and rare: thee I re-visit safe,
And feel thy sov'reign vital Lamp; but thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quencht their Orbs,
Or dim suffusion veil'd. Yet not the more
Cease I to wander where the Muses haunt
Clear Spring, or shady Grove, or Sunny Hill,
Smitt with the love of sacred Song; but chief,
Thee, *Sion*, and thy flow'ry Brooks beneath,
That wash thy hallow'd feet, and warbling flow,

Nightly

Nightly I visit : nor sometimes forget
Those other two equall'd with me in Fate,
So were I equal'd with them in renown,
Blind *Thamyris* and blind *Mæonides*,
And *Tirefias* and *Phineus*, Prophets old.
Then feed on thoughts, that voluntary move
Harmonious numbers ; as the wakefull Bird
Sings darkling, and in shadieft Covert hid
Tunes her nocturnal Note. Thus with the Year
Seasons return, but not to me returns
Day, or the sweet approach of Ev'n or Morn,
Or sight of vernal Bloom, or Summers Rose,
Or flocks, or herds, or humane face divine ;
But cloud instead, and ever-during dark
Surrounds me, from the chearfull ways of men
Cut off, and for the Book of knowledge fair
Presented with an universal Blank
Of Nature's works to me expung'd and ras'd,
And Wisdom at one entrance quite shut out.
So much the rather thou celestial Light
Shine inward, and the mind through all her powers
Irradiate, there plant Eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

Now had th' Almighty Father from above,
From the pure Emphyrean where he sits
High Thron'd above all height, bent down his Eye,
His own works and their works at once to view :
About him all the Sanctities of Heav'n
Stood thick as Stars, and from his sight receiv'd
Beatitude past utterance : on his right
The radiant image of his Glory sat,
His onely Son : On Earth he first beheld

Our two first Parents, yet the only two
 Of mankind, in the happy Garden plac'd,
 Reaping immortal fruits of joy and love,
 Uinterrupted joy, unrivall'd love
 In blisfull solitude; he then survey'd
 Hell and the Gulf between, and *Satan* there
 Coasting the wall of Heav'n on this side Night
 In the dun Air sublime, and ready now
 To stoop with wearied wings, and willing feet
 On the bare outside of this World, that seem'd
 Firm Land imbosom'd without Firmament,
 Uncertain which, in Ocean or in Air.
 Him God beholding from his prospect high,
 Wherein past, present, future he beholds,
 Thus to his only Son foreseeing spake:

Only begotten Son, feest thou what rage
 Transports our Adversary, whom no bounds
 Prescrib'd, no bars of Hell, nor all the chains
 Heap'd on him there, nor yet the main Abyss
 Wide interrupt can hold; so bent he seems
 On desperate revenge, that shall redound
 Upon his own rebellious Head. And now
 Through all restraint broke loose, he wings his way
 Not far off Heav'n, in the Precincts of light,
 Directly towards the new created World,
 And Man there plac'd, with purpose to assay
 If him by force he can destroy, or worse,
 By some false guile pervert; and shall pervert,
 For Man will heark'n to his glozing lyes,
 And easily transgress the sole Command,
 Sole pledge of his obedience: So will fall,
 He and his faithless Progeny: Whose fault?
 Whose but his own! Ingrate he had of me

All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all th' Ethereal Powers
And Spirits, both them who stood and them who fall;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have giv'n sincere
Of true allegiance, constant Faith or Love,
Where only what they needs must doe, appear'd,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,
When Will and Reason (Reason also is choice)
Useless and vain, of freedom both despoil'd,
Made passive both, had serv'd necessity,
Not me. They therefore, as to right belong'd,
So were created, nor can justly accuse
Their maker, or their making, or their Fate,
As if Predestination over-rul'd
Their will, dispos'd by absolute Decree
Or high foreknowledg; they themselves decreed
Their own revolt, not I; if I foreknew,
Foreknowledg had no influence on their fault,
Which had no less prov'd certain unforeknown:
So without least impulse or shadow of Fate,
Or aught by me immutably foreseen,
They trespass, Authours to themselves in all,
Both what they judge and what they chose; for so
I form'd them free, and free they must remain,
Till they enthrall themselves; I else must change
Their nature, and revoke the high Decree
Unchangeable, Eternal, which ordain'd
Their freedom, they themselves ordain'd their fall.
The first sort by their own suggestion fell,
Self-tempted, self-deprav'd: Man falls deceiv'd
By th' other first: Man therefore shall find grace,

The other none: in Mercy and Justice both,
Through Heav'n and Earth, so shall my glory excell,
But Mercy first and last shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
All Heav'n, and in the blessed Spirits elect
Sense of new joy inaffable diffus'd:
Beyond compare the Son of God was seen
Most glorious, in him all his Father shone
Substantially express'd, and in his face
Divine compassion visibly appear'd,
Love without end, and without measure Grace,
Which uttering, thus he to his Father spake.

O Father, gracious was that word which clos'd
Thy sov'reign sentence, that Man should find grace;
For which both Heav'n and Earth shall high extoll
Thy praises, with th' innumerable sound
Of Hymns and sacred Songs, wherewith thy Throne
Encompas'd shall resound thee ever blest.
For should Man finally be lost, should Man
Thy Creature late so lov'd, thy youngest Son
Fall circumvented thus by fraud, though joyn'd
With his own folly? that be from thee far,
That far be from thee, Father, who art Judge
Of all things made, and judgest onely right.
Or shall the Adversary thus obtain
His end, and frustrate thine, shall he fulfill
His malice, and thy goodness bring to naught,
Or proud return, though to his heavier doom,
Yet with revenge accomplish'd, and to Hell
Draw after him the whole Race of mankind,
By him corrupted? or wilt thou thy self
Abolish thy Creation, and unmake,

For

For him, what for thy glory thou hast made?
So should thy goodness and thy greatness both
Be question'd and blasphem'd without defence.

To whom the great Creatour thus reply'd.
O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My Word, my Wisdom, and effectual Might,
All hast thou spoken as my thoughts are, all
As my Eternal purpose hath decreed:
Man shall not quite be lost, but sav'd who will,
Yet not of will in him, but grace in me
Freely vouchsaf't; once more I will renew
His lapsed powers, though forfeit and enthral'd
By sin to foul exorbitant desires;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliverance, and to none but me.
Some I have chosen of peculiar grace
Elect above the rest; so is my will:
The rest shall here me call, and oft be warn'd
Their sinfull state, and to appease betimes
Th' incens'd Deity, while offer'd grace
Invites: for I will clear their senses dark,
What may suffice, and soft'n stony hearts
To pray, repent, and bring obedience due,
To Prayer, repentance, and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My Umpire Conscience, whom if they will hear,
Light after light well us'd they shall attain,

And

And to the end persisting, safe arrive.
This my long sufferance and my day of grace
They who neglect and scorn, shall never taste;
But hard be harden'd, blind be blinded more,
That they may stumble on, and deeper fall;
And none but such from mercy I exclude.
But yet all is not done; Man disobeying,
Disloyal breaks his fealty, and sins
Against the high Supremacy of Heav'n,
Affecting God-head, and so losing all,
To expiate his Treason hath naught left,
But to destruction sacred and devote,
He with his whole posterity must die,
Die he or Justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.
Say Heav'nly powers, where shall we find such love,
Which of ye will be mortal to redeem
Man's mortal crime, and just th' unjust to save,
Dwells in all Heaven charity so dear?

He ask'd, but all the Heav'nly Choire stood mute,
And silence was in Heav'n: on Mans behalf
Patron or Intercessour none appear'd,
Much less that durst upon his own head draw
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudg'd to Death and Hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest Mediation thus renew'd.

Father, thy word is past, Man shall find grace;
And shall grace not find means, that finds her way,

The

The speediest of thy winged messengers,
To visit all thy Creatures, and to all
Comes unprevented; unimplor'd, unsought,
Happy for Man, so coming; he her aid
Can never seek, once dead in sins and lost;
Attonement for himself or offering meet,
Indebted and undone, hath none to bring:
Behold me then, me for him, life for life
I offer, on me let thine anger fall;
Account me Man; I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well pleas'd, on me let Death wreck all his rage;
Under his gloomy power I shall not long
Lie vanquish'd: thou hast given me to possess
Life in my self for ever, by thee I live,
Though now to Death I yield, and am his due
All that of me can die; yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted Soul
For ever with corruption there to dwell;
But I shall rise victorious, and subdue
My Vanquisher, spoil'd of his vaunted spoil;
Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarm'd.
I through the ample Air in Triumph high
Shall lead Hell captive, maugre Hell, and shew
The powers of darkness bound. Thou at the sight
Pleas'd, out of Heaven shalt look down and smile,
While by thee rais'd I ruine all my Foes,
Death last, and with his Carcass glut the Grave:
Then with the multitude of my redeem'd
Shall enter Heaven long absent, and return;
Father, to see thy face, wherein no cloud

Of anger shall remain, but peace assur'd
And reconcilment ; wrath shall be no more
Thenceforth, but in thy prefence Joy entire.

His words here ended, but his meek aspect
Silent yet spake, and breath'd immortal Love
To mortal men, above which onely shone
Filial obedience : as a Sacrifice
Glad to be offer'd, he attends the Will
Of his great Father. Admiration seiz'd
All Heav'n, what this might mean, or whither tend
Wond'ring ; but soon th' Almighty thus repli'd :

O thou in Heav'n and Earth! the onely Peace
Found out for mankind under wrath; O thou
My sole complacence! well thou know'st how dear
To me are all my works, nor Man the least,
Though last created, that for him I spare
Thee from my bosom and right-hand, to save,
By losing thee a while, the whole Race lost.
Thou therefore whom thou onely canst redeem,
Their Nature also to thy Nature join ;
And by thy self Man among men on Earth,
Made flesh, when time shall be, of Virgin seed,
By wond'rous birth : Be thou in *Adam's* room
The Head of all mankind though *Adam's* Son.
As in him perish all men, so in thee
As from a second root shall be restor'd,
As many as are restor'd, without thee none.
His Crime makes guilty all his sons, thy Merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,

Shall

Shall satisfie for Man, be judg'd and die,
And dying rise, and rising with him raise
His Brethren, ransom'd with his own dear life.
So heav'nly Love shall outdoe hellish Hate
Giving to death, and dying to redeem,
So dearly to redeem what hellish Hate
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou by descending to assume
Man's Nature, les'n or degrade thine own.
Because thou hast, though thron'd in highest bliss
Equal to God, and equally enjoying
God-like fruition, quitted all to save
A World from utter loss, and hast been found
By Merit more than Birthright Son of God,
Found worthiest to be so by being Good,
Far more than Great or High; because in thee
Love hath abounded more than Glory abounds,
Therefore thy Humiliation shall exalt
With thee thy Manhood also to this Throne,
Here shalt thou sit incarnate, here shalt reign
Both God and Man, Son both of God and Man,
Anointed universal King, all Power
I give thee, reign for ever, and assume
Thy Merits; under thee as Head Supreme
Thrones, Princedoms, Powers, Dominions I reduce:
All knees to thee shall bow, of them that bide
In Heav'n or Earth, or under Earth in Hell;
When thou attended gloriously from Heav'n
Shalt in the Sky appear, and from thee send
The summoning Arch-Angels to proclaim
Thy dread Tribunal: forthwith from all winds
The living, and forthwith the crier dead
Of all past Ages to the gen'ral Doom

Shall hast'n, such a peal shall rouse their sleep.
Then all thy Saints assembl'd, thou shalt judge
Bad men and Angels, they arraign'd shall sink
Beneath thy Sentence; Hell, her numbers full;
Thenceforth shall be for ever shut. Mean while
The World shall burn, and from her ashes spring
New Heav'n and Earth, wherein the just shall dwell,
And after all their tribulations long
See golden days, fruitfull of golden deeds,
With Joy and Love triumphing, and fair Truth.
Then thou thy regal Sceptre shalt lay by,
For regal Sceptre then no more shall need,
God shall be All in All. But all ye Gods,
Adore him, who to compass all this dies,
Adore the Son, and honour him as me.

No sooner had th' Almighty ceas'd, but all
The multitude of Angels with a shout,
Loud as from numbers without number, sweet
As from blest voices, uttering joy, Heav'n rung
With Jubilee, and loud Hosanna's fill'd
Th' eternal Regions: lowly reverent
T'wards either Throne they bow, and to the ground
With solemn adoration down they cast
Their Crowns inwove with Amarant and Gold,
Immortal Amarant, a Flour which once
In Paradise, fast by the Tree of Life
Began to bloom, but soon for man's offence
To Heav'n remov'd, where first it grew, there grows,
And flours aloft, shading the Fount of Life,
And where the River of Bliss through midst of Heav'n
Rolls o'er *Elysian* Flowres her Amber stream,
With these that never fade the Spirits elect
Bind their resplendent locks, inwreath'd with beams,

Now

Now in loose Garlands thick thrown off, the bright
Pavement that like a Sea of Jasper shone
Impurpled with Celestial Roses smil'd.
Then Crown'd again their golden Harps they took,
Harps ever tun'd, that glittering by their side
Like Quivers hung, and with Preamble sweet
Of charming symphony they introduce
Their sacred Song, and waken raptures high;
No voice exempt, no voice but well could joyn
Melodious part, such concord is in Heav'n.

Thee, Father, first they sung Omnipotent,
Immutable, Immortal, Infinite,
Eternal King, thee Authour of all Being,
Fountain of Light, thy self invisible
Amidst the glorious brightness where thou sit'st
Thron'd inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant Shrine,
Dark with excessive bright thy skirts appear,
Yet dazle Heav'n, that brightest Seraphim
Approach not, but with both wings veil their eyes.
Thee next they sang of all Creation first,
Begotten Son, Divine Similitude,
In whose conspicuous count'nance, without cloud
Made visible, th' Almighty Father shines,
Whom else no Creature can behold; on thee
Impres'd th' effulgence of his Glory abides,
Transfus'd on thee his ample Spirit rests.
He Heav'n of Heav'ns, and all the Powers therein
By thee created, and by thee threw down
Th' aspiring Dominations: thou that day
Thy Father's dreadful Thunder didst not spare,
Nor stop thy flaming Chariot wheels, that shook

Heav'n's everlasting Frame, while o'er the necks
 Thou drov'st of warring Angels difarray'd.
 Back from pursuit thy Powers with loud acclaim
 Thee onely extoll'd, Son of thy Father's might,
 To execute fierce vengeance on his foes,
 Not so on Man; him through their malice fall'n,
 Father of mercy and Grace, thou didst not doom
 So strictly, but much more to pity encline:
 No sooner did thy dear and onely Son
 Perceive thee purpos'd not to doom frail Man
 So strictly, but much more to pity enclin'd,
 He to appease thy wrath, and end the strife
 Of Mercy and Justice in thy face discern'd,
 Regardless of the Bliss wherein he fate
 Second to thee, offer'd himself to die
 For man's offence. O unexamp'd love!
 Love no where to be found less than Divine!
 Hail Son of God, Saviour of Men, thy Name
 Shall be the copious matter of my Song
 Henceforth, and never shall my Harp thy praise
 Forget, nor from thy Father's praise disjoyn.

Thus they in Heav'n above the starry Sphear,
 Their happy hours in joy and hymning spent.
 Mean while upon the firm opacous Globe
 Of this round World, whose first convex divides
 The luminous inferiour Orbs, enclos'd
 From *Chaos* and th' inroad of Darkness old,
Satan alighted walks: a Globe far off
 It seem'd, now seems a boundless Continent
 Dark, waste, and wild, under the frown of Night
 Starless expos'd, and ever-threatening storms
 Of *Chaos* blustering round, inclement Sky,
 Save on that side which from the wall of Heav'n

Though

Though distant far some small reflexion gains
Of glimm'ring air less vext with tempest loud:
Here walk'd the Fiend at large in spacious field.
As when a Vultur on *Imaus* bred,
Whose snowy ridge the roving *Tartar* bounds,
Dislodging from a Region scarce of prey
To gorge the flesh of Lambs or yeanling Kids
On Hills where Flocks are fed, flies t'wards the Springs
Of *Ganges* or *Hydaspes*, *Indian* streams;
But in his way lights on the barren Plains
Of *Sericana*, where *Chineses* drive
With Sails and Wind their Cany Waggon light:
So on this windy Sea of Land, the Fiend
Walk'd up and down alone bent on his prey,
Alone, for other Creature in this place
Living or liveless to be found was none,
None yet, but store hereafter from the Earth
Up hither like aerial vapours flew
Of all things transitory and vain, when Sin
With vanity had fill'd the works of men:
Both all things vain, and all who in vain things
Built their fond hopes of Glory or lasting fame,
Or happiness in this or th' other life;
All who have their reward on Earth, the fruits
Of painfull Superstition and blind Zeal;
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds;
All th' unaccomplisht works of Nature's hand,
Abortive, monstrous, or unkindly mixt,
Dissolv'd on Earth, fleet hither, and in vain,
Till final dissolution, wander here,
Not in the neighb'ring Moon, as some have dream'd;
Those argent Fields more likely habitants,
Translated Saints, or middle spirits hold

Betwixt

Betwixt th' Angelical and Humane kind :
Hither of ill-joyn'd Sons and Daughters born
First from the ancient World those Giants came
With many a vain exploit, though then renown'd ;
The builders next of *Babel* on the Plain
Of *Sennaar*, and still with vain design
New *Babels*, had they wherewithall, would build :
Others came single ; he who to be deem'd
A God, leap'd fondly into *Aetna* flames,
Empedocles, and he who to enjoy
Plato's Elysium, leap'd into the Sea,
Cleombrotus, and many more too long,
Embryo's and Idiots, Eremites and Friars
White, Black, and Grey, with all their trumpery.
Here Pilgrims roam, that stray'd so far to seek
In *Golgotha* him dead, who lives in Heav'n ;
And they who to be sure of Paradise
Dying put on the weeds of *Dominick*,
Or in *Franciscan* think to pass disguis'd ;
They pass the Planets seven, and pass the fixt,
And that Crystalline Sphere whose balance weighs
The Trepidation talkt, and that first mov'd ;
And now Saint *Peter* at Heav'n's Wicket seems
To wait them with his Keys, and now at foot
Of Heav'n's ascent they lift their Feet, when, lo,
A violent cross wind from either Coast
Blows them transverse ten thousand Leagues awry
Into the devious Air ; then might ye see
Cowls, Hoods and Habits with their wearers tost
And flutter'd into Rags, then Reliques, Beads,
Indulgences, Dispenses, Pardons, Bulls,
The sport of Winds : all these upwhirl'd aloft
Fly o'er the backside of the World far off
Into a *Limbo* large and broad, since call'd

The

The Paradise of Fools, to few unknown
Long after, now unpeopl'd, and untrod;
All this dark Globe the Fiend found as he pass'd,
And long he wander'd, till at last a gleam
Of dawning light turn'd thither-ward in haste
His travell'd steps; far distant he descries
Ascending by degrees magnificent
Up to the wall of Heaven a structure high,
At top whereof, but far more rich appear'd
The work as of a Kingly Palace Gate
With Frontispiece of Diamond and Gold
Imbellish'd, thick with sparkling orient Gems
The Portal shone inimitable on Earth
By Model, or by shading Pencil drawn.
The Stairs were such as whereon *Jacob* saw
Angels ascending and descending, bands
Of Guardians bright, when he from *Esau* fled
To *Padan-Aram* in the field of *Luz*,
Dreaming by night under the open Skie,
And waking cry'd, *This is the Gate of Heaven*:
Each Stair mysteriously was meant, nor stood
There always, but drawn up to Heav'n sometimes
Viewless, and underneath a bright Sea flow'd
Of Jasper, or of liquid Pearl, whereon
Who after came from Earth, sailing arriv'd,
Wafted by Angels, or flew o'er the Lake
Rapt in a Chariot drawn by fiery Steeds.
The Stairs were then let down, whether to dare
The Fiend by easie ascent, or aggravate
His sad exclusion from the doors of Bliss,
Direct against which open'd from beneath,
Just o'er the blissfull seat of Paradise,
A passage down to the Earth, a passage wide,
Wider by far than that of after-times

Through

Over

Over Mount *Sion*, and though that were large,
 Over the *promis'd Land* to God so dear,
 By which, to visit oft those happy Tribes,
 On high behests his Angels to and fro
 Pass'd frequent, and his eye with choice regard,
 From *Paneas*, the fount of *Jordan's* flood,
 To *Beerseba*, where the *Holy Land*
 Borders on *Aegypt* and th' *Arabian* shore;
 So wide the opening seem'd, where bounds were set
 To darkness, such as bound the Ocean wave.
 Satan from hence now on the lower Stair
 That scal'd by steps of Gold to Heav'n Gate
 Looks down with wonder at the sudden view
 Of all this World at once. As when a Scout
 Through dark and desert ways with peril gone
 All night; at last by break of chearfull dawn
 Obtains the brow of some high-climbing Hill
 Which to his eye discovers unaware
 The goodly prospect of some foreign Land
 First-seen, or some renown'd Metropolis
 With glistering Spires and Pinnacles adorn'd,
 Which now the rising Sun gilds with his beams.
 Such wonder seiz'd, though after Heav'n seen,
 The Spirit malign, but much more envy seiz'd
 At sight of all this World beheld so fair.
 Round he surveys, and well might, where he stood
 So high above the circling Canopy
 Of Nights extended shade, from Eastern Point
 Of *Libra* to the fleecy Seas that bear
Andromeda far off *Atlantic* Seas
 Beyond the *Horizon*, then from Pole to Pole
 He views in breadth, and without longer pause
 Down right into the Worlds full Region throws
 His flight precipitant, and winds with ease

Through

Through the pure marble Air his oblique way
Amongst innumerable Stars, that shone
Stars distant, but high hand seem'd other Worlds,
Or other Worlds they seem'd, or happy Isles,
Like those *Hesperian* Gardens fam'd of old,
Fortunate Fields, and Groves and flow'ry Vales,
Thrice happy Isles, but who dwelt happy there
He stay'd not to enquire: above them all
The golden Sun in splendour likest Heav'n
Allur'd his Eye: Thither his course he bends
Through the calm Firmament; but up or down
By centre, or eccentric, hard to tell,
Or Longitude, where the great Luminary
Aloof the vulgar Constellations thick,
That from his Lordly eye keep distance due;
Dispenses light from far; they as they move
Their starry Dance in numbers that compute
Days, months and years, t'wards his all-cheering Lamp
Turn swift their various motions, or are turn'd
By his Magnetick beam, that gently warms
The Universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep;
So wondrously was set his Station bright.
There lands the Fiend, a spot like which perhaps
Astronomer in the Sun's lucent Orb
Through his glaz'd Optick Tube yet never saw.
The place he found beyond expression bright,
Compar'd with ought on Earth, Medal or Stone;
Not all parts like, but all alike inform'd
With radiant light, as glowing Iron with fire;
If metal, part seem'd Gold, part Silver clear;
If stone, Carbuncle most or Chrysolite,
Ruby or Topaz, to the Twelve that shone

In *Aaron's* Breast-plate, and a stone besides
Imagin'd rather oft than elsewhere seen,
That stone, or like to that which here below
Philosophers in vain so long have fought,
In vain, though by their powerfull Art they bind
Volatile *Hermes*, and call up unbound
In various shapes old *Proteus* from the Sea
Drain'd through a Limbeck to his Native form.
What wonder then if Fields and Regions here
Breathe forth *Elixir* pure, and Rivers run
Potable Gold, when with one virtuous touch
Th' Arch-Chimick Sun so far from us remote
Produces with Terrestrial Humour mixt
Here in the dark so many pretious things
Of colour glorious and effect so rare?
Here matter new to gaze the Devil met
Undazl'd, far and wide his Eye commands,
For sight no obstacle found here, nor shade,
But all Sun-shine, as when his Beams at Noon
Culminate from th' *Æquator*, as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall, and th' Air,
No where so clear, sharpn'd his visual Ray
To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom *John* saw also in the Sun :
His back was turn'd, but not his brightness hid;
Of beaming sunny Rays, a golden tiar
Circl'd his Head, nor less his Locks behind
Illustrious on his Shoulders fledge with wings
Lay waving round ; on some great charge employ'd
He seem'd, or fixt in cogitation deep.
Glad was the Spirit impure, as now in hope
To find who might direct his wand'ring flight

To Paradise the happy seat of Man,
His journies end and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger or delay :
And now a stripping Cherub he appears,
Not of the prime, yet such as in his face
Youth smil'd Celestial, and to ev'ry Limb
Suitable grace diffus'd, so well he feign'd;
Under a Coronet his flowing hair
In curls on either cheek plaid, Wings he wore
Of many a colour'd plume sprinkl'd with Gold,
His habit fit for speed succinct, and held
Before his decent steps a Silver wand.
He drew not nigh unheard, the Angel bright,
E'er he drew nigh, his radiant visage turn'd,
Admonisht by his ear, and streight was known
Th' Arch-Angel *Uriel*, one of the sev'n
Who in God's presence, nearest to his Throne
Stand ready at command, and are his Eyes
That run through all the Heav'ns, or down to th' Earth
Bear his swift errands over moist and dry,
O'er Sea and Land ; him *Satan* thus accosts :

Uriel ! for thou of those sev'n Spirits that stand
In sight of God's high Throne, gloriously bright,
The first art wont his great authentick will
Interpreter through highest Heav'n to bring,
Where all his Sons thy Embassy attend ;
And here art likeliest by supreme decree
Like honour to obtain, and as his Eye
To visit oft this new Creation round ;
Unspeakable desire to see, and know
All these his wondrous Works, but chiefly Man,
His chief delight and favour, him for whom

All these his works so wondrous he ordain'd,
Hath brought me from the Choirs of Cherubim
Alone thus wandring. Brightest Seraph, tell
In which of all these shining Orbs hath Man
His fixed seat ; or fixed seat hath none,
But all these shining Orbs his choice to dwell ;
That I may find him, and with secret gaze,
Or open admiration, him behold
On whom the great Creatour hath bestow'd
Worlds, and on whom hath all these graces pour'd ;
That both in him and all things, as is meet,
The Universal Maker we may praise ;
Who justly hath driv'n out his Rebel Foes
To deepest Hell, and to repair that loss
Created this new happy Race of Men
To serve him better : wise are all his ways.

So spake the false Dissembler unperceiv'd ;
For neither Man nor Angel can discern
Hypocrisie, the onely evil that walks
Invisible, except to God alone,
By his permissive will, through Heav'n and Earth :
And oft, though wisdom wake, suspicion sleeps
At wisdom's Gate, and to simplicity
Resigns her charge , while goodness thinks no ill
Where no ill seems ; Which now for once beguil'd
Uriel, though Regent of the Sun, and held
The sharpest sighted Spirit of all in Heav'n ;
Who to the fraudulent Impostour foul
In his uprightness answer thus return'd :

Fair Angel, thy desire, which tends to know
The works of God, thereby to glorifie
The great Work-Master, leads to no excess

That

That reaches blame, but rather merits praise,
The more it seems excess that led thee hither
From the Empyrean Mansion thus alone,
To witness with thine eyes what some perhaps
Contented with report hear only in Heav'n:
For wonderfull indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep?
I saw when at his word the formless Mass,
This world's material mold, came to a heap:
Confusion heard his voice, and wild uproar
Stood rul'd, stood vast infinitude confin'd;
Till at his second bidding darkness fled,
Light shone, and order from disorder Sprung:
Swift to their sev'ral quarters hasted then
The cumbrous Elements, Earth, Floud, Air, Fire,
And this Ethereal quintessence of Heav'n
Flew upward, spirited with various forms,
That roll'd orbicular, and turn'd to Stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course,
The rest in circuit walls this Universe.
Look downward on that Globe whose hither side
With light from hence, though but reflected, shines;
That place is Earth the seat of Man, that light
His day, which else as th' other Hemisphere
Night would invade, but there the neighb'ring Moon
(So call that opposite fair Star) her aid
Timely interposes, and her monthly round
Still ending, still renewing, through mid Heav'n;
With borrow'd light her countenance triform

Hence

Hence fills and empties to enlighten th' Earth,
And in her pale dominion checks the night.
That spot to which I point is *Paradise*,
Adam's abode, those lofty shades his Bower.
Thy way thou canst not miss, me mine requires.

Thus said, he turn'd, and *Satan* bowing low,
As to superiour Spirits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and t'wards the coast of Earth beneath,
Down from th' Ecliptick, sped with hop'd success,
Throws his steep flight in many an Airy weele,
Nor staid, till on *Niphates* top he lights.

The End of the Third Book.





B. Leu Senior invent:

P. P. Bouche Sculp

Paradise Lost.

B O O K IV.

THE ARGUMENT.

Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a Cormorant on the Tree of Life, as highest in the Garden to look about him. The Garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; over-hears their discourse, thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his Temptation, by seducing them to transgress: then leaves them a while, to know farther of their state by some other means. Mean while Uriel descending on a Sun-beam warns Gabriel, who had in charge the Gate of Paradise, that some evil Spirit had escap'd the Deep, and past at Noon by his Sphere in the shape of a good Angel down to Paradise, discover'd after by his furious gestures in the Mount. Gabriel promises to find him e'er Morning. Night coming on, Adam and Eve discourse of going to their rest: their Bower describ'd; their Evening worship. Gabriel drawing forth his Bands of night-watch to walk the round of Paradise, appoints two strong Angels to Adam's Bower, lest the evil Spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the Ear of Eve, tempting her in a dream, and bring him, though unwilling,

willing, to Gabriel ; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a Sign from Heaven, flies out of Paradise.

O For that warning Voice, which he who saw
Th' *Apocalypse*, heard cry in Heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
Woe to th' Inhabitants on Earth ! that now,
While time was, our first-Parents had been warn'd
The coming of their secret foe, and scap'd
Haply so scap'd his mortal snare ; for now
Satan, now first inflam'd with rage, came down
The Tempter e'er th' Accuser of man-kind,
To wreck on innocent frail man his loss
Of that first Battel, and his flight to Hell :
Yet not rejoicing in his speed, though bold,
Far off and fearless, nor with cause to boast,
Begins his dire attempt, which nigh the birth
Now rolling, boils in his tumultuous breast,
And like a devilish Engine back recoils
Upon himself ; horror and doubt distract
His troubl'd thoughts, and from the bottom stir
The Hell within him, for within him Hell
He brings, and round about him, nor from Hell
One step no more than from himself can fly
By change of place : Now conscience wakes despair
That slumbred, wakes the bitter memory
Of what he was, what is, and what must be
Worse ; of worse deeds worse sufferings must ensue.
Sometimes towards *Eden* which now in his view
Lay pleasant, his griev'd look he fixes sad,
Sometimes towards Heav'n and the full-blazing Sun,
Which now sate high in his Meridian Tower :
Then much revolving, thus in sighs began.

O thou

O thou that with surpassing Glory crown'd,
Look'ft from thy ſole Dominion like the God
Of this new World ! at whoſe fight all the Stars
Hide their diminish'd heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun, to tell thee how I hate thy beams
That bring to my remembrance from what ſtate
I fell, how glorious once above thy Sphear;
Till Pride and worſe Ambition threw me down
Warring in Heav'n againſt Heav'n's matchleſs King:
Ah wherefore ! he deſerv'd no ſuch return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his ſervice hard.
What could be leſs than to afford him praiſe,
The eaſieſt recompence, and pay him thanks,
How due ! yet all his good prov'd ill in me,
And wrought but malice lifted up ſo high
• I ſdein'd ſubjection, and thought one ſtep higher
Would ſet me higheſt, and in a moment quit
The debt immense of endleſs gratitude,
So burthenſome ſtill paying ſtill to owe;
Forgetfull what from him I ſtill receiv'd
And underſtood not that a gratefull mind
By owing owes not, but ſtill pays, at once
Indebted and diſcharg'd; what burthen then?
O had his powerfull Deſtiny ordain'd
Me ſome inferiour Angel, I had ſtood
Then happy; no unbounded hope had rais'd
Ambition. Yet why not? ſome other Power
As great might have aspir'd, and me though mean
Drawn to his part; but other Powers as great
Fell not, but ſtand unſhak'n, from within

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From me, whom he created what I was
In that bright eminence, and with his good
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The easiest recompence, and pay him thanks,
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• I disdain'd subjection, and thought one step higher
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O had his powerfull Destiny ordain'd
Me some inferiour Angel, I had stood
Then happy; no unbounded hope had rais'd
Ambition. Yet why not? some other Power
As great might have aspir'd, and me though mean
Drawn to his part; but other Powers as great
Fell not, but stand unshak'n, from within

Or from without, to all temptations arm'd.
 Hadst thou the same free Will and Power to stand?
 Thou hadst: whom hast thou then or what excuse,
 But Heav'n's free Love dealt equally to all?
 Be then his Love accurs'd, since love or hate
 To me alike it deals eternal woe,
 Nay curs'd be thou, since against his thy will
 Chose freely what it now so justly rues.
 Me miserable! which way shall I flee
 Infinite wrath, and infinite despair?
 Which way I flee is Hell, my self am Hell;
 And in the lowest deep a lower deep
 Still threatening to devour me opens wide,
 To which the Hell I suffer seems a Heaven.
 O then at last relent: is there no place
 Left for Repentance, none for Pardon left?
 None left but by submission; and that word
Disdain forbids me, and my dread of shame
 Among the spirits beneath, whom I seduc'd
 With other promises and other vaunts
 Than to submit, boasting I could subdue
 Th' Omnipotent. Ay me, they little know
 How dearly I abide that boast so vain,
 Under what torments inwardly I groan;
 While they adore me on the Throne of Hell,
 With Diadem and Sceptre high advanc'd
 The lower still I fall, onely Supreme
 In misery; such joy Ambition finds.
 But say I could repent and could obtain
 By Act of Grace my former state; how soon
 Would height recall high thoughts, how soon unsay
 What feign'd submission swore? ease would recant
 Vows made in pain, as violent and void,
 For never can true reconciliation grow

Where

Where wounds of deadly hate have pierc'd so deep
Which would but lead me to a worse relapse
And heavier fall: so should I purchase dear
Short intermission bought with double smart.
This knows my punisher; therefore as far
From granting he, as I from begging peace:
All hope excluded thus, behold in stead
Of us out-cast, exil'd, his new delight,
Mankind created, and for him this World.
So farewell Hope, and with Hope farewell Fear,
Farewell Remorse: all Good to me is lost;
Evil be thou my Good; by thee at least
Divided Empire with Heav'n's King I hold,
By thee, and more than half perhaps will reign;
As Man e'er long, and this new World shall know.

Thus while he spake, each passion dimm'd his Face
Thrice chang'd with pale ire, envy and despair,
Which marr'd his borrow'd visage, and betraid
Him counterfeit, if any eye beheld.
For heav'nly minds from such distempers foul
Are ever clear. Whereof he soon aware,
Each perturbation smooth'd with outward calm,
Artificer of fraud; and was the first
That practis'd falshood under saintly shew,
Deep malice to conceal, couch'd with revenge:
Yet not enough had practis'd to deceive
Uriel once warn'd; whose eye pursu'd him down
The way he went, and on th' *Affryan* mount
Saw him disfigur'd, more than could befall
Spirt of happy sort: his gestures fierce
He mark'd and mad demeanour, then alone,
As he suppos'd, all unobserv'd, unseen.
So on he fies, and to the border comes,

Of *Eden*, where delicious Paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound the champain head
Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access deny'd; and over head up grew
Insuperable height of loftiest shade,
Cedar, and Pine, and Fir, and branching Palm,
A Silvan Scene, and as the Ranks ascend
Shade above shade a woody Theatre
Of stateliest view. Yet higher than their tops
The verdurous Wall of Paradise up sprung:
Which to our gen'ral Sire gave prospect large
Into his nether Empire neighb'ring round.
And higher than that wall a circling row
Of goodliest Trees loaden with fairest Fruit,
Blossoms and Fruits at once a golden hue
Appear'd, with gay enamell'd colours mixt:
On which the Sun more glad impress'd his beams
Than in fair Evening Cloud, or humid Bow,
When God hath shew'd the Earth; so lovely seem'd
That Landskip: And of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive
All sadness but despair: now gentle gales
Fanning their odoriferous wings dispense
Native perfumes, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the *Cape of Hope*, and now are past
Mozambick, off at Sea North-East Winds blow
Sabea Odours from the spicy shoar
Of *Arabie* the blest, with such delay
Well pleas'd they slack their course, and many a League
Chear'd with the gratefull smell old Ocean smiles.

So

So entertain'd those odorous sweets the Fiend
Who came their bane, though with them better pleas'd
Than *Asmodeus* with the fishy fume,
That drove him, though enamour'd, from the Spouse
Of *Tobit's* Son, and with a vengeance sent
From *Media* post to *Ægypt*, there fast bound.

Now to th' ascent of that steep savage Hill
Satan had journied on, pensive and slow ;
But farther way found none, so thick entwin'd
As one continu'd brake, the undergrowth
Of shrubs and tangling bushes had perplex
All path of Man or Beast that past that way :
One Gate there onely was, and that look'd East
On th' other side : which when th' Arch-felon saw
Due entrance he disdain'd, and in contempt,
At one slight bound high over leapt all bound
Of Hill or highest Wall, and sheer vvithin
Lights on his Feet. As vvhen a provvling Wolf,
Whom hunger drives to seek nev v haunt for prey,
Watching vvhere Shepherds pen their Flocks at Eye
In hurdld Coats amid the field secure,
Leaps o'er the fence vvith ease into the Fold :
Or as a Thief bent to unhoord the cash
Of some rich Burgher, vvwhose substantial doors,
Cross-barr'd and bolted fast, fear no assault,
In at the vvindowv climbs, or o'er the tiles ;
So clomb this first grand Thief into God's fold :
So since into his Church levvd Hirelings climb
Thence up he flevv, and on the Tree of Life
The middle Tree and highest there that grevv,
Sate like a Cormorant ; yet not true Life
Thereby regain'd, but sate devising Death
To them vvho liv'd ; nor on the virtue thought.

Of that life-giving Plant, but onely us'd
For prospect, what well us'd had been the pledge
Of immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
Beneath him with new wonder now he views
To all delight of humane sense expos'd
In narrow room Natures whole wealth, yea more,
A Heav'n on Earth; for blisfull Paradise
Of God the Garden was, by him in th' East
Of *Eden* planted; *Eden* stretch'd her Line
From *Auran* Eastward to the Royal Towers
Of great *Selentia*, built by *Grecian* Kings,
Or where the Sons of *Eden* long before
Dwelt in *Telassar*: In this pleasant soil
His far more pleasant Garden God ordain'd;
Out of the fertile ground he caus'd to grow
All Trees of noblest kind for sight, smell, taste;
And all amid them stood the Tree of Life
High eminent, blooming Ambrosial Fruit
Of vegetable Gold; and next to Life
Our Death the Tree of Knowledge grew fast by,
Knowledge of Good bought dear by knowing Ill.
Southward through *Eden* went a River large,
Nor chang'd his course, but through the shaggy hill
Pass'd underneath ingulft, for God had thrown
That Mountain as his Garden mold high rais'd
Upon the rapid current, vvhich through veins
Of porous Earth vvith kindly thirst up dravn,
Rose a fresh Fountain, and vvith many a rill
Water'd the Garden; thence united fell
Dovvn the steep glade, and met the nether Floud,
Which from his darksome passage now appears,

And

And now divided into four main Streams,
Runs divers, wand'ring many a famous Realm
And Countrey, whereof here needs no account,
But rather to tell how, if Art could tell,
How from that Saphire Fount the crisped Brooks,
Rolling on Orient Pearl and sands of Gold,
With mazy errour under pendent shades
Ran Nectar, visiting each Plant, and fed
Flowers worthy of Paradise, which not nise Art
In Beds and curious Knots, but Nature boon
Pour'd forth profuse on Hill, and Dale, and Plain,
Both where the morning Sun first warmly smote
The open field, and where the unpien'd shade
Imbroun'd the noontide Bowers: thus was this place,
A happy rural seat of various view,
Groves whose rich Trees wept odorous Gum and Balm,
Others whose fruit burnish'd with Golden Rind
Hung amiable, *Hesperian* Fables true,
If true, here only, and of delicious taste:
Betwixt them Lawns, nor level Downs, and Flocks
Grazing the tender herb, were interpos'd,
Or palmie hillock, or the flow'ry lap
Of some irriguous Valley spread her store,
Flowers of all hue, and without Thorn the Rose
Another side, umbrageous Grotts and Caves
Of cool recess, o'er which the mantling Vine
Lays forth her purple Grape, and gently creeps
Luxuriant; mean while murm'ring waters fall
Down the slope hills dispers'd, or in a Lake,
That to the fringed Bank with Myrtle crown'd,
Her crystal mirrour holds, unite their streams.
The Birds their Choir apply; *Airs*, vernal *Airs*,
Breathing the smell of Field and Grove, attune
The trembling leaves, while universal *Pan*

Knit with the *Graces* and the *Hours* in dance
 Led on th' *Eternal Spring*. Not that fair field
 Of *Enna*, where *Proserpine* gathering flowers
 Her self a fairer Flower by gloomy *Dis*
 Was gather'd, which cost *Ceres* all that pain
 To seek her through the *World*; nor that sweet Grove
 Of *Daphne* by *Orontes*, and th' inspir'd
Castalian Spring, might with this *Paradise*
 Of *Eden* strive; nor that *Nyseian Isle*
 Girt with the River *Triton*, where old *Cham*,
 Whom Gentiles *Ammon* call and *Lybian Jove*,
 Hid *Amalthea* and her florid Son
 Young *Bacchus* from his Stepdame *Rhea's* eye;
 Nor where *Abassin* Kings their issue Guard,
 Mount *Amara*, though this by some suppos'd
 True *Paradise* under the *Ethiop* Line
 By *Nilus* head, enclos'd with shining Rock,
 A whole days journey high, but wide remote
 From this *Assyrian* Garden, where the Fiend
 Saw undelighted all delight, all kind
 Of living Creatures new to sight and strange:
 Two of far nobler shape erect and tall,
 Godlike erect, with native Honour clad
 In naked Majesty seem'd Lords of all,
 And worthy seem'd, for in their looks Divine
 The image of their glorious Maker shone,
 Truth, Wisdom, Sanctitude severe and pure,
 Severe but in true filial freedom plac'd;
 Whence true authority in men; though both
 Not equal, as their sex not equal seem'd,
 For contemplation he and valour form'd,
 For softness she and sweet attractive Grace,
 He for God onely, she for God in him:
 His fair large Front and Eye sublime declar'd

Abso-

Absolute rule; and Hyacinthian Locks
Round from his parted forelock manly hung
Clust'ring, but not beneath his shoulders broad.
She as a veil down to the slender waste
Her unadorned golden tresses wore
Dishevel'd, but in wanton ringlets wav'd,
As the Vine curls her tendrils, which imply'd
Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
Nor those mysterious parts were then conceal'd,
Then was not guilty shame, dishonest shame
Of Nature's works, honour dishonourable,
Sin-bred, how have ye troubl'd all mankind
With shews instead, mere shews of seeming pure,
And banisht from man's life his happiest life,
Simplicity and spotless innocence.
So pass'd they naked on, nor shun'd the sight
Of God or Angel, for they thought no ill:
So hand in hand they pass'd, the loveliest pair
That ever since in loves embraces met,
Adam the goodliest man of men since born
His Sons, the fairest of her Daughters *Eve*.
Under a tuft of shade that on a green
Stood whisp'ring soft, by a fresh Fountain-side
They sat them down, and after no more toil
Of their sweet Gard'ning labour than suffic'd
To recommend cool *Zephir*, and made ease
More easie, wholesom thirst and appetite
More gratefull, to their Supper Fruits they fell,
Nectarian Fruits which the compliant boughs
Yielded them, side-long as they sat recline
On the soft downy Bank damask'd with flow'rs:

The fav'ry pulp they chew, and in the rind
Still as they thirsted scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthfull dalliance as befits
Fair couple link'd in happy nuptial League,
Alone as they. About them frisking play'd
All Beasts of th' Earth, since wild, and of all chase
In Wood or Wilderness, Forest or Den;
Sporting the Lion ramp'd, and in his paw
Dandl'd the Kid; Bears, Tigres, Ounces, Pardes,
Gambol'd before them, th' unweildy Elephant
To make them mirth us'd all his might, and wreath'd
His lithe Proboscis; close the Serpent fly
Insinuating, wove with Gordian twine
His breaded train, and of his fatal guile
Gave proof unheeded; others on the grass
Coucht, and now fill'd with pasture gazing fate,
Or Bedward ruminating: for the Sun
Declin'd, was hast'ing now with prone carriere
To th' Ocean Isles, and in th' ascending Scale
Of Heav'n the Stars that usher Evening rose:
When *Satan* still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad.

O Hell! what do mine eyes with grief behold,
Into our room of blifs thus high advanc'd
Creatures of other mould, earth-born perhaps,
Not Spirits, yet to heav'nly Spirits bright
Little inferiour; whom my thoughts pursue
With wonder, and could love, so lively shines
In them Divine resemblance, and such grace
The hand that form'd them on their shape hath pour'd.
Ah gentle Pair, ye little think how nigh
Your change approaches, when all these delights

Will

Will vanish and deliver you to woe,
More woe, the more your taste is now of joy ;
Happy, but for so happy ill secur'd
Long to continue, and this high seat your Heav'n
Ill fenc'd for Heav'n to keep out such a foe
As now is enter'd ; yet no purpos'd foe
To you, whom I could pity, thus forlorne,
Though I unpitied ; League with you I seek,
And mutual amity so strait, so close,
That I with you must dwell, or ye with me
Henceforth ; my dwelling haply may not please,
Like this fair Paradise, your sense, yet such
Accept your Maker's work ; he gave it me,
Which I as freely give ; Hell shall unfold,
To entertain you two, her widest Gates,
And send forth all her Kings ; there will be room,
Not like these narrow limits, to receive
Your num'rous offspring ; if no better place,
Thank him who puts me loth to this revenge
On you who wrong me not, for him who wrong'd,
And should I at your harmless innocence
Melt, as I do, yet publick reason just,
Honour and Empire with revenge enlarg'd,
By conq'ring this new World, compells me now
To doe vvhat else, though damn'd, I should abhor.

So spake the Fiend, and with necessity,
The Tyrants plea, excus'd his dev'lish deeds.
Then from his lofty stand on that high Tree
Down he alights among the sportfull Herd
Of those four-footed kinds, himself now one,
Now other, as their shape serv'd best his end,
Nearer to view his prey, and un-esp'y'd
To mark what of their state he more might learn

By word or action markt: about them round
A Lion now he stalks with fiery glare,
Then as a Tygre, who by chance hath spy'd
In some Purlieu two gentle Fawns at play,
Streight couches close, then rising changes oft
His couchant watch, as one who chose his ground,
Whence rushing he might surest seize them both,
Grip'd in each paw: When *Adam*, first of men,
To first of women *Eve* thus moving speech,
Turn'd him all ear to hear new utterance flow.

Sole partner and sole part of all these joys,
Dearer thy self than all; needs must the pow'r
That made us, and for us this ample World
Be infinitely good, and of his good
As liberal and free as infinite,
That rais'd us from the dust and plac'd us here.
In all this happiness, who at his hand
Have nothing merited, nor can perform
Ought whereof he hath need, he who requires
From us no other service than to keep
This one, this easie charge, of all the Trees
In Paradise that bear delicious fruit
So various, not to taste that onely Tree
Of Knowledge, planted by the Tree of Life,
So near grows Death to Life, what e'er Death is,
Some dreadfull thing no doubt; for well thou knowst
God hath pronounc'd it death to taste that Tree
The onely sign of our obedience left
Among so many signs of power and rule
Confer'd upon us, and Dominion giv'n
Over all other Creatures that possess
Earth, Air, and Sea. Then let us not think hard
One easie prohibition, who enjoy

Free

Free leave so large to all things else, and choice
Unlimited of manifold delights:
But let us ever praise him, and extoll
His bounty, following our delightfull task
To prune these growing Plants, and tend these Flow'rs,
Which, were it toilsom, yet with thee were sweet

To whom thus *Eve* reply'd. O thou for whom
And from whom I was form'd, flesh of thy flesh,
And without whom am to no end, my Guide
And Head, what thou hast said is just and right:
For we to him indeed all Praises owe,
And daily thanks, I chiefly who enjoy
So far the happier Lot, enjoying thee
Preheminent by so much odds, while thou
Like consort to thy self canst no where find.
That day I oft remember, when from sleep
I first awak'd, and found my self repos'd
Under a shade of Flowers, much wond'ring where
And what I was, whence thither brought, and how.
Not distant far from thence a murm'ring sound
Of waters issu'd from a Cave and spread
Into a liquid Plain, then stood unmov'd,
Pure as th' expanse of Heaven; I thither went
With unexperienc'd thought, and laid me down
On the green banck, to look into the clear
Smooth Lake, that to me seem'd another Skie.
As I bent down to look, just opposite,
A Shape within the watry gleam appear'd.
Bending to look on me, I started back,
It started back, but pleas'd I soon return'd,
Pleas'd it return'd as soon with answering looks
Of sympathy and love; there I had fixt
Mine eyes till now, and pin'd with vain desire

Had

Had not a voice thus warn'd me, What thou seest,
What there thou seest, fair Creature, is thy self,
With thee it came and goes: but follow me,
And I will bring thee where no shadow stays
Thy coming, and thy soft imbraces, he
Whose image thou art, him thou shalt enjoy
Inseparably thine, to him shalt bear
Multitudes like thy self, and thence be call'd
Mother of humane Race: What could I do,
But follow streight, invisibly thus led?
Till I espy'd thee, fair indeed and tall,
Under a Platan, yet methought less fair,
Less winning soft, less amiably mild,
Than that smooth watry image; back I turn'd,
Thou following cry'd'st aloud, Return, fair Eve,
Whom fly'st thou? vvhom thou fly'st, of him thou art
His flesh, his bone; to give thee Being I lent
Out of my side to thee, nearest my heart
Substantial Life, to have thee by my side
Henceforth an individual solace dear;
Part of my Soul, I seek thee, and thee claim
My other self: with that thy gentle hand
Seis'd mine, I yielded, and from that time see
How beauty is excell'd by manly grace
And wisdom, which alone is truly fair.

So spake our gen'ral Mother, and with eyes
Of conjugal attraction unprov'd,
And meek surrender, half imbracing lean'd
On our first Father, half her swelling Breast
Naked met his, under the flowing Gold
Of her loose tresses hid: he in delight
Both of her Beauty and submissive Charms
Smil'd with superiour Love, as *Jupiter*

On *Juno* smiles, when he impregns the Clouds
That shed *May* Flow'rs; and press'd her Matron lip
With kisses pure: aside the Devil turn'd
For envy, yet with jealous leer malign
Ey'd them askance, and to himself thus plain'd.

Sight hatefull, sight tormenting ! thus these two
Imparadis'd in one anothers arms,
The happier *Eden*, shall enjoy their fill
Of blis on blis, while I to Hell am thrust,
Where neither joy nor love, but fierce desire,
Among our other torments not the least,
Still unfulfill'd with pain of longing pines;
Yet let me not forget what I have gain'd
From their own mouths; all is not theirs it seems:
One fatal Tree there stands, of Knowledge call'd,
Forbidden them to taste: Knowledge forbidd'n?
Suspicious, reasonless. Why should their Lord
Envy them that ? can it be sin to know ?
Can it be death ? and do they onely stand
By Ignorance, is that their happy state,
The proof of their obedience and their faith ?
O fair foundation laid whereon to build
Their ruine ! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low whom knowledge might exalt
Equal with Gods ; aspiring to be such,
They taste and die: what likelier can ensue ?
But first with narrow search I must walk round
This Garden, and no corner leave unspy'd ;
A chance, but chance may lead where I may meet
Some wand'ring Spirit of Heav'n, by Fountain side,
Or in thick shade retir'd, from him to draw

What

What farther would be learnt. Live while ye may.
Yet happy Pair enjoy till I return,
Short pleasures, for long woes are to succeed.

So saying, his proud step he scornfull turn'd,
But with sly circumspection, and began
Through wood, through waste, o'er hill, o'er dale his roam:
Mean while in utmost Longitude, where Heav'n
With Earth and Ocean meets, the setting Sun
Slowly descended, and with right aspect
Against the Eastern Gate of Paradise
Level'd his ev'ning Rays: It was a Rock
Of Alabaster pil'd up to the Clouds,
Conspicuous far, winding with one ascent
Accessible from Earth, one entrance high;
The rest was craggy cliff, that over-hung
Still as it rose, impossible to climb.
Betwixt these rocky Pillars *Gabriel* sat,
Chief of th' Angelick Guards, awaiting night;
About him exercis'd Heroick Games
Th' unarmed Youth of Heav'n, but nigh at hand
Celestial Armoury, Shields, Helms and Spears,
Hung high with Diamond flaming, and with Gold.
Thither came *Uriel*, gliding through the Even
On a Sun-beam, swift as a shooting Star
In *Autumn* thwarts the night, when vapours fir'd
Impress the Air and shews the Mariner
From what point of his Compass to beware
Impetuous winds: He thus began in haste.

Gabriel, to thee thy course by Lot hath giv'n
Charge and strict watch that to this happy place
No evil thing approach or enter in;
This day at height of Noon came to my Sphere

A Spirit,

A spirit, zealous, as he seem'd to know
More of th'Almighty's works, and chiefly Man,
God's latest Image: I describ'd his way
Bent all on speed, and mark'd his Airy Gate;
But in the Mount that lies from *Eden* North,
Where he first lighted, soon discern'd his looks
Alien from Heav'n, with passions foul obscur'd:
Mine eye pursu'd him still, but under shade
Lost sight of him: one of the banisht crew,
I fear, hath ventur'd from the deep to raise
New troubles: him thy care must be to find.

To whom the winged Warriour thus return'd:
Uriel, no wonder if thy perfect sight,
Amid the Sun's bright circle where thou sitst,
See far and wide: in at this Gate none pass
The vigilance here plac'd, but such as come
Well known from Heav'n: and since Meridian hour
No Creature thence: if Spirit or other sort,
So minded have o'erleapt these earthy bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar.
But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tell'st, by morrow dawning I shall know.

So promis'd he, and *Uriel* to his charge
Return'd on that bright beam, whose point now rais'd
Bore him slope downward to the Sun now fall'n
Beneath th' *Azores*; whither the prime Orb,
Incredible how swift, had thither roll'd
Diurnal, or this less voluble Earth
By shorter flight to th' East, had left him there
Arraying, with reflected Purple and Gold

The Clouds that on his Western Throne attend:
Now came still Evening on, and Twilight grey
Had in her sober liv'ry all things clad;
Silence accompanied, for Beast and Bird,
They to their grassie Couch, these to their Nests
Were slunk, all but the wakefull Nightingale;
She all night long her am'rous descant sung;
Silence was pleas'd: now glow'd the Firmament
With living Saphirs: *Hesperus* that led
The starry Hoast, rode brightest, till the Moon
Rising in clouded Majesty, at length
Apparent Queen unveil'd her peerless light,
And o'er the dark her Silver Mantle threw.

When *Adam* thus to *Eve*: Fair Consort, th' hour
Of night, and all things now retir'd to rest
Mind us of like repose, since God hath set
Labour and rest, as day and night to men
Successive, and the timely dew of sleep
Now falling with soft slumb'rous weigt inclines
Our eye-lids; other creatures all day long
Rove idle unemploy'd, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his Dignity,
And the regard of Heav'n on all his ways;
While other Animals unactive range,
And of their doings God takes no account.
To morrow e'er fresh morning streak the East
With first approach of light, we must be ris'n,
And at our pleasant labour, to reform
Yon flow'ry Arbours, yonder Allies green,
Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth:

Those

Those Blossoms also, and those dropping Gums,
That lie bestrown unsightly and unsmooth,
Ask riddance, if we mean to tread with ease;
Mean while, as Nature wills, Night bids us rest.

To whom thus *Eve* with perfect beauty adorn'd.
My Authour and Disposer, what thou bidst
Unargu'd I obey; so God ordains,
God is thy Law, thou mine: to know no more
Is Woman's happiest knowledge and her praise.
With thee conversing I forget all time,
All seasons and their change, all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest Birds; pleasant the Sun
When first on this delightfull Land he spreads
His orient Beams, on Herb, Tree, Fruit, and Flower,
Glitring with dew; fragrant the fertile Earth
After soft showers; and sweet the coming on
Of gratefull Evening mild, then silent Night
With this her solemn Bird, and this fair Moon,
And these the Gems of Heav'n, her starry train:
But neither breath of Morn, when she ascends
With charm of earliest Birds, nor rising Sun
On this delightfull Land, nor Herb, Fruit, Flower,
Glitring with dew, nor fragrance after showers,
Nor gratefull Evening mild, nor silent Night,
With this her solemn Bird, nor walk by Moon,
Or glitring Star-light without thee is sweet.
But wherefore all night long shine these, for whom
This glorious sight, when sleep hath shut all eyes?

To whom our gen'ral Ancestour replied.
Daughter of God and Man, accomplisht *Eve*,
Those have their course to finish, round the Earth,

By morrow Evening, and from Land to Land
In order, though to Nations yet unborn,
Ministring light prepar'd, they set and rise;
Lest total darkness should by Night regain
Her old possession, and extinguish life
In Nature and all things, which these soft fires
Not onely enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish, or in part shed down
Their stellar virtue on all kinds that grow
On Earth, made hereby apter to receive
Perfection from the Sun's more potent Ray.
These then, though unbeheld in deep of night,
Shine not in vain, nor think, though men were none,
That Heav'n would want spectatours, God want praise;
Millions of spiritual Creatures walk the Earth
Unseen, both when we wake and when we sleep:
All these with ceaseless praise his Works behold
Both day and night: how often from the steep
Of Echoing Hill or Thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note
Singing their great Creatour: oft in bands
While they keep watch, or nightly rounding walk,
With Heav'nly touch of instrumental sounds
In full harmonick number joyn'd, their songs
Divide the night, and lift our thoughts to Heaven.

Thus talking hand in hand alone they pass'd
On to their blissfull Bower; it was a place
Chos'n by th' sov'reign Planter, when he fram'd
All things to man's delightfull use; the roof
Of thickest covert was inwoven shade
Laurel and Mirtle, and what higher grew

Of firm and fragrant leaf; on either side
Acanthus, and each odorous bushy shrub
Fenc'd up the verdant wall; each beautilous flower,
Iris all hues, *Roses* and *Gessamin*
Rear'd high their flourish'd heads between, and wrought
Mosaick; under foot the *Violet*,
Crocus, and *Hyacinth*, with rich inlay
Broider'd the ground, more colour'd than with stone
Of costliest Emblem: other Creature here
Beast, Bird, Insect or Worm durst enter none;
Such was their awe of Man. In shady Bower
More sacred and sequestred, though but feign'd,
Pan or *Sylvanus* never slept, nor Nymph,
Nor *Faunus* hunted. Here in close recess
With Flowers, Garlands and sweet-smelling Herbs
Espoused *Eve* deckt first her nuptial Bed,
And Heav'nly Choirs the Hymenæan sung,
What day the genial Angel to our Sire
Brought her in naked beauty more adorn'd,
More lovely than *Pandora*, whom the Gods
Endow'd with all their gifts, and O too like
In sad event, when to the unwiser Son
Of *Japhet* brought by *Hermes*, she ensnar'd
Mankind with her fair looks to be aveng'd
On him who had stole *Jove's* authentick fire.

Thus at their shady Lodge arriv'd, both stood
Both turn'd, add under open Sky ador'd
The God that made both Sky, Air, Earth and Heav'n,
Which they behold, the Moon's resplendent Globe
And starry Pole: Thou also mad'st the Night,
Maker Omnipotent, and thou the Day,
Which we in our appointed work employ'd
Have finish'd happy in our mutual help

And

And mutual love, the Crown of all our bliss
Ordain'd by thee, and this delicious place
For us too large, where thy abundance wants
Partakers, and uncropt falls to the ground.
But thou hast promis'd from us two a Race
To fill the Earth, who shall with us extoll
Thy gooness infinite, both when we wake
And when we seek, as now, thy gift of sleep.

 This said unanimous, and other Rites
Observing none, but adoration pure
Which God likes best, into their inmost Bower
Handed they went; and eas'd the putting off
These troublesome disguises which we wear,
Streight side by side were laid, nor turn'd I ween
Adam from his fair Spouse, nor *Eve* the Rites
Mysterious of connubial Love refus'd:
Whatever Hypocrites austere talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase, who bids abstain
But our destroyer, foe to God Man?
Hail wedded Love, mysterious Law, true source
Of humane offspring, sole propriety,
In Paradise of all things common else.
By the adult'rous lust was driv'n from men
Among the bestial herds to range, by thee
Founded in Reason, Loyal, Just, and Pure,
Relations dear, and all the Charities
Of Father, Son and Brother first were known,
Far be it, that I should write thee sin or blame
Or think thee unbefitting holiest place,
Perpetual Fountain of Domestick sweets,

Whole

Whose bed is undefil'd and chaste pronounc'd,
Present or past, as Saints and Patriarch's us'd.
Here Love his golden shafts employs, here lights
His constant Lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile
Of Harlots, loveless, joyless, unindear'd,
Casual fruition, nor in Court Amours
Mixt Dance, or wanton Mask, or midnight Ball,
Or Serenate, which the starv'd Lover sings
To his proud fair, best quitted with disdain.
These lull'd by Nightingales imbracing slept,
And on their naked limbs the flow'ry roof
Showr'd Roses, which the Morn repair'd. Sleep on,
Blest pair; and O yet happiest if ye seek
No happier state, and know to know no more.

Now had night measur'd with her shadowy Cone
Half way up Hill this vast sublunar Vault;
And from their Ivory Port the Cherubim,
Forth issuing at th' accusom'd hour, stood arm'd
To their night watches in warlike Parade,
When *Gabriel* to his next in power thus spake.

Uzziel, half these draw off, and coast the South
With strictest watch; these other wheele the North,
Our circuit meets full West. As flame they part
Half wheeling to the Shield, half to the Spear.
From these, two strong and subtile Spirits he call'd
That near him stood, and gave them thus in charge.

Ithuriel and *Zephon*, with wing'd speed
Search through this Garden, leave unsearcht no nook,
But chiefly where those two fair Creatures lodge,
Now laid perhaps asleep secure of harm,

This

This Evening from the Sun's decline arriv'd,
Who tells of some infernal Spirit seen
Hitherward bent (who could have thought ?) escap'd
The bars of Hell, on errand bad no doubt :
Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant Files,
Dazling the Moon; these to the Bower direct
In search of whom they sought: him there they found
Squat like a Toad, close at the Ear of *Eve* ;
Assaying by his devilish Art to reach
The Organs of her Fancy, and with them forge
Illusions as he list, Phantasms and Dreams,
Or if, inspiring venom, he might taint
Th' animal Spirits that from pure bloud arise
Like gentle breaths from Rivers pure, thence raise
At least distemper'd, discontented thoughts,
Vain hopes, vain aims, inordinate desires
Blown up with high conceits ingendring pride,
Him thus intent *Ithuriel* with his Spear
Touch'd lightly ; for no falsehood can endure
Touch of Celestial temper, but returns
Of force to its own likeness; up he starts
Discover'd and surpriz'd. As when a spark
Lights on a heap of nitrous Powder, laid
Fit for the Tun some Megazine to store
Against a rumour'd War, the smutty grain,
With sudden blaze diffus'd, inflames the Air:
So started up in his own shape the Fiend.
Back stept those two fair Angels half amaz'd
So sudden to behold the grisly King ;
Yet thus, unmov'd with fear, accost him soon.

Which

Which of those rebel Spirits adjudg'd to Hell
Com'st thou, escap'd thy prison, and transform'd,
Why sat'st thou like an enemy in wait,
Here watching at the head of these that sleep?

Know ye not then, said *Satan*, fill'd with scorn,
Know ye not me? ye knew me once no mate
For you, there sitting where ye durst not soar;
Not to know me argues your selves unknown,
The lowest of your throng; or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?
To whom thus *Zephon*, answering scorn with scorn.
Think not, revolted Spirit, thy shape the same,
Or undiminish'd brightness, to be known
As when thou stood'st in Heav'n upright and pure;
That Glory then, when thou no more wast good,
Departed from thee, and thou resembl'st now
Thy sin and place of doom obscure and foul.
But come, for thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

So spake the Cherube, and his grave rebuke
Severe in youthfull beauty, added grace
Invincible: abash'd the Devil stood,
And felt how awfull goodness is, and saw
Vertue in her shape how lovely, saw, and pin'd
His loss; but chiefly to find here observ'd
His lustre visibly impair'd; yet seem'd
Undaunted. If I must contend, said he,
Best with the best, the sender not the sent,
Or all at once; more glory will be won,

Q

Or

Or less be lost. Thy fear, said *Zephon* bold,
Will save us trial what the least can doe
Single against thee wicked, and thence weak.

The Fiend reply'd not, overcome with rage;
But like a proud Steed rein'd, went haughty on,
Champing his iron curb: to strive or flie
He held it vain; awe from above had quell'd
His heart, not else dismay'd. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in Squadron joyn'd
Awaiting next command. To whom their Chief
Gabriel from the front thus call'd aloud.

O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and *Zephon* through the shade,
And with them comes a third of Regal port;
But faded splendour wan; who by his gate
And fierce demeanour seems the Prince of Hell,
Not likely to part hence without contest;
Stand firm, for in his look defiance lours.

He scarce had ended when those two approach'd,
And brief related whom they brought, where found,
How busied, in what form and posture couch'd.

To whom with stern regard thus *Gabriel* spake.
Why hast thou, *Satan*, broke the bounds prescrib'd
To thy transgressions, and disturb'd the charge
Of others, who approve not to transgress
By thy example, but have power and right
To question thy Bold entrance on this place;
Imploy'd it seems to violate sleep, and those

Whose

Whose dwelling God hath planted here in bliss:

To whom thus *Satan* with contemptuous brow,
Thou *Gabriel*, hadst in Heav'n th' esteem of wise,
And such I held thee; but this question askt
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doom'd? Thou wouldst thy self no doubt,
And boldly venture to whatever place
Farthest from pain, where thou mightst hope to change
Torment with ease, and soonest recompence
Dole with delight, which in this place I sought;
To thee no reason; who knowst onely good,
But evil hast not try'd: and wilt object
His will who bound us? let him surer bar
His Iron Gates, if he intends our stay
In that dark durance: thus much what was askt.
The rest is true, they found me where they say;
But that implies not violence or harm.

Thus he in scorn. The warlike Angel mov'd,
Disdainfully half smiling thus reply'd.
O loss of one in Heav'n to judge of wise,
Since *Satan* fell, whom folly overthrew,
And now returns him from his prison scap'd,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither
Unlicenc'd from his bounds in Hell prescrib'd;
So wise he judges it to fly from pain
However, and to scape his punishment.
So judge thou still, presumptuous, till the wrath,
Which thou incurr'st by flying, meet thy flight
Sevenfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain

Can equal anger infinite provok'd.
But wherefore thou alone ; wherefore with thee
Came not all Hell broke loose ? is pain to them
Less pain, less to be fled, or thou than they
Less hardy to endure ? courageous Chief,
The first in flight from pain, had'st thou alledg'd
To thy deserted Host this cause of flight,
Thou surely hadst not come sole fugitive.

To which the Fiend thus answer'd frowning stern.
Not that I less endure, or shrink from pain,
Insulting Angel, well thou knowst I stood
Thy fiercest, when in Battle to thy aid
Thy blasting vollied Thunder made all speed
And seconded thy else not dreaded Spear.
But still thy words at random, as before,
Argue thy inexperience what behoves
From hard assays and ill successes past
A faithfull Leader, not to hazard all
Through ways of danger by himself untry'd,
I therefore, I alone first undertook
To wing the desolate Abyss, and spy
This new created World, whereof in Hell
Fame is not silent, here in hope to find
Better abode, and my afflicted Powers
To settle here on Earth, or in mid Air ;
Though for possession put to try once more
What thou and thy gay Legions dare against ;
Whose easier business were to serve their Lord
High up in Heav'n, with songs to hymn his Throne,
And practis'd distances to cringe, not fight.

To whom the warrior Angel soon reply'd.
To say and streight unsay, pretending first

Wife

Wife to flie pain, professing next the Spy,
Argues no Leader but a Lyar trac'd,
Satan, and couldst thou faithfull add? O name,
O sacred name of faithfulness profan'd!
Faithfull to whom? to thy rebellious crew?
Army of Fiends, fit Body to fit Head;
Was this your discipline and faith ingag'd,
Your military obedience, to dissolve
Allegiance to th' acknowledg'd Power supreme?
And thou, flie hypocrite, who now would'st seem
Patron of liberty, who more than thou
Once fawn'd, and cring'd, and servilely ador'd
Heav'n's awfull Monarch? wherefore but in hope
To dispossess him, and thy self to reign?
But mark what I arread thee now, avant;
Fly thither whence thou fledst: if from this hour
Within these hallow'd limits thou appear,
Back to th' infernal pit I drag thee chain'd,
And Seal thee so, as henceforth not to scorn
The facile gates of Hell too slightly barr'd.

So threatn'd he, but *Satan* to no threats
Gave heed, but waxing more in rage reply'd:

Then when I am thy captive talk of chains,
Proud liminary Cherube, but e'er then
Far heavier load thy self expect to feel
From my prevailing arm, though Heavens King
Ride on thy wings, and thou with thy Compeers,
Us'd to the yoke, draw'st his triumphant Wheels
In progress through the Rode of Heav'n Star-pav'd.

While thus he spake, th' Angelick Squadron bright
Turn'd fiery red, sharpening in Mooned horns

Their

Their Phalanx, and began to hem him round
With ported Spears, as thick as when a field
Of *Ceres* ripe for harvest waving bends
Her bearded Grove of ears, which way the wind
Sways them; the carefull Plowman doubting stands
Left on the threshing floor his hopefull sheaves
Prove chaff. On th' other side *Satan* allarm'd
Collecting all his might dilated stood,
Like *Teneriff* or *Atlas* unremov'd:
His stature reacht the Sky, and on his Crest
Sate Horrour plum'd; nor wanted in his grasp
What seem'd both Spear and Shield: now dreadfull deeds
Might have ensu'd, nor onely Paradise
In this commotion, but the Starry Cope
Of Heav'n perhaps, or all the Elements
At least had gone to rack, disturb'd and torn
With violence of this conflict, had not soon
Th' Eternal to prevent such horrid fray
Hung forth in Heav'n his golden Scales, yet seen
Betwixt *Astrea* and the *Scorpion* Sign,
Wherein all things created first he weigh'd,
The Pendulous round Earth with balanc'd Air
In counterpoise, now ponders all events,
Battels and Realms: in these he put two weights
The sequel each of parting and of fight;
The latter quick up flew, and kickt the beam;
Which *Gabriel* spying, thus bespake the Fiend.

Satan, I know thy strength, and thou knowst mine,
Neither our own but giv'n; what folly then
To boast what Arms con doe, since thine no more
Than Heav'n permits, nor mine, though doubl'd now,
To trample thee as mire: for proof look up,
And read thy Lot in yon celestial Sign

Where

Where thou art weigh'd, and shewn how light, how weak,
 If thou resist. The Fiend look'd up and knew
 His mounted scale aloft : nor more ; but fled
 Murm'ring, and with him fled the shades of night.

B O O K

THE ARGUMENT

The End of the Fourth Book.

Paradise Lost.

B O O K V.

THE ARGUMENT.

Morning approach'd, Eve relates to Adam her troublesome dream, he likes it not, yet comforts her : They come forth to their day labours : Their Morning Hymn at the Door of their Bower. God to render Man inexcusable sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand ; who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discern'd by Adam afar off, sitting at the door of his Bower ; he goes out to meet him, brings him to his Lodge, entertains him with the choicest Fruits of Paradise got together by Eve ; their discourse at Table : Raphael performs his message, minds Adam of his state and of his Enemy ; relates at Adam's request who that Enemy is, and how he came to be so, beginning from his first Revolt in Heaven, and the occasion thereof ; how he drew his Legions after him to the parts of the North, and there incited them to rebell with them, all but onely Abdiel a Seraph, who in Argument dissuades and opposes him, then forsakes him.

NOW Morn her roscie steps in th' Eastern Clime
 Advancing, sow'd the Earth with Orient Pearl,
 When Adam wak'd, so custom'd, for his sleep
 Was Airy light from pure digestion bred,
 And temperate vapours bland, which th' onely sound
 Of leaves and fuming rills, Aurora's fan,

Lightly



Lightly dispers'd, and the shrill Matin Song
Of Birds on every bough; so much the more
His wonder was to find unwakn'd *Eve*
With Tresses discompos'd, and glowing Cheek,
As through unquiet rest: he on his side
Leaning half-rai'd, with looks of cordial Love
Hung over her enamour'd, and beheld
Beauty, which whether waking or asleep,
Shot forth peculiar Graces; then with voice
Mild, as when *Zephyrus* on *Flora* breaths,
Her hand soft touching, whisper'd thus. Awake
My fairest, my espoused, my latest found,
Heav'n's last best gift, my ever new delight;
Awake, the morning shines, and the fresh field
Calls us, we lose the prime, to mark how spring
Our tended Plants, how blows the Citron Grove,
What drops the Myrhe, and what the balmy Reed,
How Nature paints her colours, how the Bee
Sits on the Bloom extracting liquid sweet.

Such whispering wak'd her, but with start'd eye
On *Adam*, whom embracing, thus she spake:

O Sole in whom my thoughts find all repose,
My Glory, my Perfection, glad I see
Thy face, and Morn return'd, for I this Night,
Such night till this I never pass'd, have dream'd
If dream'd, not as I oft am wont, of thee,
Works of day past, or morrows next design,
But of offence and trouble which my mind
Knew never till this irksome night; methought
Close at mine Ear one call'd me forth to walk
With gentle voice, I thought it thine; it said,
Why sleepest thou *Eve*? now is the pleasant time,

R

The

The cool, the silent, save where silence yields
To the night-warbling Bird; that now awake
Tunes sweetest his love-labour'd song; now reigns
Full orb'd the Moon, and with more pleasing light
Shadowy sets off the face of things; in vain,
If none regard; Heav'n wakes with all his eyes,
Whom to behold but thee, Natures desire,
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I pass'd through ways
That brought me on a sudden to the Tree
Of interdicted Knowledge: fair it seem'd,
Much fairer to my fancy than by day:
And as I wond'ring look'd, beside it stood
One shap'd and wing'd like one of those from Heav'n
By us oft seen; his dewey locks distill'd
Ambrosia; on that Tree he also gaz'd;
And, O fair Plant, said he, with fruit surcharg'd,
Deigns none to ease thy load and taste thy sweet,
Nor God, nor Man; is Knowledge so despis'd?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good, why else set here?
This said, he paus'd not, but with vent'rous Arm
He pluck'd, he tasted; me damp horror chill'd
At such bold words vouch'd with a deed so bold:
But he thus overjoy'd, O Fruit Divine,
Sweet of thy self, but much more sweet thus cropp'd,
Forbidden here, it seems, as onely fit
For Gods, yet able to make Gods of Men:
And why not Gods of Men, since good the more
Communicated, more abundant grows,

The

The Authour not impair'd, but honour'd more;
Here, happy Creature, fair Angelick *Eve*,
Partake thou also; happy though thou art,
Happier thou mayst be, worthier canst not be:
Taste this, and be henceforth among the Gods
Thy self a Goddess, not to Earth confin'd,
But sometimes in the Air, as we sometimes
Ascend to Heav'n, by merit thine, and see
What life the Gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Even to my mouth of that same fruit held part
Which he had pluck'd; the pleasant savoury smell
So quickn'd appetite, that I, methought,
Could not but taste. Forthwith up to the Clouds
Whith him I flew, and underneath beheld
The Earth outstretcht immense, a prospect wide
And various: wondring at my flight and change
To this high exaltation; suddenly
My Guide was gone, and I, methought, sunk down,
And fell asleep; O how glad I wak'd
To find this but a dream! Thus *Eve* her Night
Related, and thus *Adam* answer'd sad.

Best Image of my self, and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung I fear;
Yet evil whence? In thee can harbour none,
Created pure. But know that in the Soul
Are many lesser Faculties that serve
Reason as chief; among these Fancy next
Her office holds; of all external things,
Which the five watchfull Senses represent,
She forms imaginations, Airy shapes

Which Reason joyning, or disjoyning, frames
All what we affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private Cell when Nature rests.
Oft in her absence mimick Fancy wakes,
To imitate her; but misjoyning shapes,
Wild work produces oft, and most in dreams,
Ill matching words and deeds long past or late.
Some such resemblances methinks I find
Of our last Evening's talk, in this thy dream
But with addition strange; yet be not sad.
Evil into the mind of God or Man
May come and go, so unapprov'd, and leave
No spot or blame behind: Which gives me hope
That what in sleep thou didst abhor to dream,
Waking thou never wilt consent to doe.
Be not disheartned then, nor cloud those looks
That wont to be more chearfull and serene
Than when fair Morning first smiles on the World
And let us to our fresh imployments rise
Among the Groves, the Fountains, and the Flowers
That open now their choicest bosom'd smells
Reserv'd from night, and kept for thee in store.

So chear'd he his fair spouse, and she was chear'd,
But silently a gentle tear let fall
From either eye, and wip'd them with her hair;
Two other pretious drops that ready stood,
Each in their Crystal sluice, he e'er they fell
Kiss'd as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended.

So all was clear'd, and to the Field they haste.
But first from under shady arborous roof,

Soon

Soon as they forth were come to open sight
Of day-spring, and the Sun, who scarce up risen
With wheels yet hov'ring o'er the Ocean brim
Shot parallel to the Earth his dewy ray,
Discovering in wide Lantskip all the East
Of Paradise and *Eden's* happy Plains,
Lowly they bow'd adoring, and began
Their Orisons, each Morning duly paid
In various style, for neither various style
Nor holy rapture wanted they to Praise
Their Maker, in fit strains pronounc'd or sung
Unmeditated, such prompt eloquence
Flow'd from their lips, in Prose or num'rous Verse,
More tunable than needed Lute or Harp
To add more sweetness, and they thus began.

These are thy glorious works, Parent of good,
Almighty, thine this universal Frame,
Thus wondrous fair; thy self how wondrous then!
Unspeakable, who sitst above these Heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and Power Divine:
Speak ye who best can tell, ye Sons of light,
Angels, for ye behold him, and with Songs
And choral symphonies, Day without Night,
Circle his Throne rejoicing, ye in Heaven,
On Earth joyn all ye Creatures to extoll
Him first, him last, him midst, and without end.
Fairest of Stars, last in the train of Night
If better thou belong not to the dawn,
Sure pledge of day, that crownst the smiling Morn
With thy bright Circlet, praise him in thy Sphear
While day arises, that sweet hour of prime.

Thou

Thou Sun, of this great World both Eye and Soul,
Acknowledge him thy Greater, sound his praise
In thy eternal course, both when thou climb'st,
And when high Noon hast gain'd, and when thou fall'st.
Moon, that now meet'st the orient Sun, now fly'st
With the fixt Stars, fixt in their Orb that flies,
And ye five other wandring Fires that move
In mystick Dance not without Song, resound
His praise, who out of Darknes call'd up Light.
Air, and ye Elements, the eldest birth
Of Nature's womb, that in quaternion run
Perpetual Circle, multiform, and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.
Ye Mists and Exhalations that now rise
From Hill or steaming Lake, dusky or grey,
Till the Sun paint your fleecy skirts with Gold,
In honour to the Worlds great Authour rise,
Whether to deck with Clouds th' uncolour'd Sky,
Or wet the thirsty Earth with falling showers,
Rising or falling still advance his praise.
His praise ye Winds that from four Quarters blow,
Breath soft or loud; and wave your tops, ye Pines,
With ev'ry Plant, in sign of Worship wave.
Fountains, and ye that warble as ye flow,
Melodious murmurs, warbling tune his praise.
Joyn voices, all ye living Souls, ye Birds,
That singing up to Heaven Gate ascend,
Bear on your wings and in your notes his praise;
Ye that in Waters glide, and ye that walk
The Earth, and stately tread, or lowly creep;
Witness if I be silent, Morn or Even,
To Hill or Valley, Fountain or fresh shade
Made vocal by my Song, and taught his praise.

Hail

Hail univerſal Lord, be bounteous ſtill
To give us onely good; and if the night
Have gather'd ought of evil or conceal'd,
Diſperſe it, as now light diſpells the dark.

So pray'd they innocent, and to their thoughts
Firm peace recover'd ſoon and wonted calm.
On to their mornings rural work they haſte
Among ſweet dewſ and flowers; where any row
Of Fruit-trees over-woody reach'd too far
Their pamper'd boughs, and needed hands to check
Fruitleſſ imbraces: or they led the Vine
To wed her Elm; ſhe ſpous'd about him twines
Her marriageable arms, and with her brings
Her dower th' adopted Cluſters, to adorn
His barren leaves. Them thus imploy'd beheld
With pity Heav'n's high King, and to him call'd
Raphael, the ſociable ſpirit, that deign'd
To travel with *Tobias*, and ſecur'd
His marriage with the ſeven times wedded Maid.

Raphael, ſaid he, thou hear'ſt what ſtir on Earth
Satan from Hell ſcap'd through the darkſome Gulf
Hath rais'd in Paradife, and how diſturb'd
This night the humane pair, how he deſigns
In them at once to ruine all mankind.
Go therefore, half this day as friend with friend
Converſe with *Adam*, in what Bower or ſhade
Thou find'ſt him from the heat of Noon retir'd,
To reſpite this day-labour with repaſt,
Or with repoſe; and ſuch diſcourſe bring on,
As may adviſe him of his happy ſtate,
Happineſſ in his power left free to will,
Left to his own free will, his will though free,

Yet

Yet mutable ; whence warn him to beware,
He swerve not too secure : tell him withall
His danger, and from whom, what enemy
Late fall'n himself from Heav'n, is plotting now
The fall of others from like state of bliss ;
By violence ; no, for that shall be withstood,
But by deceit and lies ; this let him know,
Lest wilfully transgressing he pretend
Surprisal, unadmonish'd, unforewarn'd.

So spake th' Eternal Father, and fulfill'd
All Justice : nor delay'd the winged Saint
After his charge receiv'd : but from among
Thousand Celestial Ardours, where he stood
Veil'd with his gorgeous wings, upspringing light
Flew through the midst of Heav'n : th' Angelick Choirs
On each hand parting to his speed gave way
Through all th' Empyrean road ; till at the Gate
Of Heav'n arriv'd, the gate self-open'd wide
On golden hinges turning, as by work
Divine the sovrain Architect had fram'd.
From hence no Cloud, or, to obstruct his sight,
Star interpos'd, however small he sees,
Not unconform to other shining Globes,
Earth and the Gard'n of God, with Cedars crown'd
Above all Hills. As when by night the Glas
Of *Galileo*, less assur'd, observes
Imagin'd Lands and Regions in the Moon :
Or Pilot from amidst the *Cyclades*
Delos or *Samos* first appearing kens
A cloudy spot. Down thither prone in flight
He speeds, and through the vast Ethereal Sky
Sails between Worlds and Worlds with stedd' wing
Now on the polar wind, then with quick Fan

Winnows

Winnows the buxom Air; till within soar
Of trowing Eagles, to all the Fowls he seems
A *Phenix*, gaz'd by all, as that sole Bird
When to enshrine his relicks in the Sun's
Bright Temple, to *Ægyptian Thebes* he flies.
At once on th' Eastern cliff of Paradise
He lights, and to his proper shape returns
A Scraph wing'd; six wings he wore, to shade
His lineaments Divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal Ornament: the middle pair
Girt like a starry Zone his waste, and round
Skirted his loins and thighs with downy Gold,
And colours dipt in Heav'n; the third his feet
Shadow'd from either heel with feather'd mail
Sky tinctur'd grain. Like *Maiā's* Son he stood,
And shook his Plumes, that heav'nly Fragrance fill'd
The circuit wide. Streight knew him all the Bands
Of Angels under watch; and to his state,
And to his message high in honour rise;
For on some message high they guess'd him bound.
Their glittering Tents he pass'd, and now is come
Into the blisfull field, through Groves of Myrrhe,
And flow'ring Odours, Cassia, Nard and Balm;
A Wilderness of Sweets; for Nature here
Wanton'd as in her prime, and play'd at will
Her Virgin Fancies, pouring forth more sweet,
Wild above Rule or Art: enormous bliss
He through the spicy Forest onward come
Adam discern'd, as in the door he sat
Of his cool Bower, while now the mounted Sun
Shot down direct his fervid Rays to warm
Earths inmost womb, more warmth than *Adam* needs;
And *Eve* within, due at her hour prepar'd

For dinner sav'ry fruits, of taste to please
True appetite, and not disrelisht thirst
Of neekt'rous draughts between, from milky stream,
Berry or Grape: to whom thus *Adam* call'd.

Haste hither, *Eve*, and worth thy sight behold,
Eastward among those Trees what glorious shape
Comes this way moving; seems another Morn
Ris'n on mid-noon; some great behest from Heav'n
To us perhaps he brings, and will vouchsafe
This day to be our Guest. But go with speed,
And what thy stores contain, bring forth and pour
Abundance, fit to honour and receive
Our Heav'nly stranger; well we may afford
Our givers their own gifts, and large bestow
From large bestow'd, where Nature multiplies
Her fertile growth, and by disburth'ning grows
More fruitfull, which instructs us not to spare.

To whom thus *Eve*, *Adam*, Earth's hallow'd mold
Of God inspir'd, small store will serve, where store
All seasons, ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes:
But I will haste and from each bough and break,
Each Plant and juiciest Gourd will pluck such choice
To entertain our Angel guest, as he
Beholding shall confess that here on Earth
God hath dispens't his bounties as in Heav'n.

So saying, with dispatchfull looks in haste
She turns, on hospitable thoughts intent
What choice to chuse for delicacy best,
What order, so contriv'd as not to mix

Tastes,

Tastes, not well joyn'd, inelegant, but bring
Taste after taste upheld with kindest change,
Bestirs her then, and from each tender stalk
Whatever Earth all-bearing Mother yields
In *India* East or West, or middle Shoar
In *Pontus* or the *Punick* Coast, or where
Alcinous reign'd, fruit of all kinds, in coat,
Rough or smooth rin'd, or bearded husk, or shell
She gathers, Tribute large, and on the board
Heaps with unsparing hand; for drink the Grape,
She crushes, inoffensive moult, and meaths
From many a berry, and from sweet kernels prest
She tempers dulcet creams, nor these to hold
Wants her fit vessels pure, then strews the ground
With Rose and odours from the shrub unfum'd.
Mean while our primitive great Sire, to meet
His God-like guest, walks forth without more train
Accompany'd than with his own complete
Perfections, in himself was all his state,
More solemn than the tedious pomp that waits
On Princes, when their rich Retinue long
Of Horses led, and Grooms besmear'd with Gold
Dazles the croud, and sets them all agape.
Nearer his presence *Adam* though not aw'd,
Yet with submissive approach and reverence meek,
As to a superiour Nature, bowing low,

Thus said, Native of Heav'n, for other place
None can than Heav'n such glorious shape contain,
Since by descending from the Thrones above,
Those happy places thou hast deign'd a while
To want, and honour these, vouchsafe with us
Two onely, who yet by sov'reign gifts possess
This spacious ground, in yonder shady Bower

For dinner sav'ry fruits, of taste to please
True appetite, and not disrelish thirst
Of nee'trous draughts between, from milky stream,
Berry or Grape: to whom thus *Adam* call'd.

Haste hither, *Eve*, and worth thy sight behold,
Eastward among those Trees what glorious shape
Comes this way moving; seems another Morn
Ris'n on mid-noon; some great behest from Heav'n
To us perhaps he brings, and will vouchsafe
This day to be our Guest. But go with speed,
And what thy stores contain, bring forth and pour
Abundance, fit to honour and receive
Our Heav'nly stranger; well we may afford
Our givers their own gifts, and large bestow
From large bestow'd, where Nature multiplies
Her fertile growth, and by disburth'ning grows
More fruitfull, which instructs us not to spare.

To whom thus *Eve*, *Adam*, Earth's hallow'd mold
Of God inspir'd, small store will serve, where store
All seasons, ripe for use hangs on the stalk;
Save what, by frugal storing firmness gains
To nourish, and superfluous moist consumes:
But I will haste and from each bough and break,
Each Plant and juiciest Gourd will pluck such choice
To entertain our Angel guest, as he
Beholding shall confess that here on Earth
God hath dispens't his bounties as in Heav'n.

So saying, with dispatchfull looks in haste
She turns, on hospitable thoughts intent
What choice to chuse for delicacy best,
What order, so contriv'd as not to mix

Tastes,

Tastes, not well joyn'd, inelegant, but bring
Taste after taste upheld with kindliest change,
Bestirs her then, and from each tender stalk
Whatever Earth all-bearing Mother yields
In *India* East or West, or middle Shoar
In *Pontus* or the *Punick* Coast, or where
Alcinous reign'd, fruit of all kinds, in coat,
Rough or smooth rin'd, or bearded husk, or shell
She gathers, Tribute large, and on the board
Heaps with unsparing hand; for drink the Grape
She crushes, inoffensive moult, and meaths
From many a berry, and from sweet kernels prest
She tempers dulcet creams, nor these to hold
Wants her fit vessels pure, then strews the ground
With Rose and odours from the shrub unsum'd.
Mean while our primitive great Sire, to meet
His God-like guest, walks forth without more train
Accompany'd than with his own complete
Perfections, in himself was all his state,
More solemn than the tedious pomp that waits
On Princes, when their rich Retinue long
Of Horses led, and Grooms besmear'd with Gold
Dazles the croud, and sets them all agape.
Nearer his presence *Adam* though not aw'd,
Yet with submissive approach and reverence meek,
As to a superiour Nature, bowing low,

Thus said, Native of Heav'n, for other place
None can than Heav'n such glorious shape contain,
Since by descending from the Thrones above,
Those happy places thou hast deign'd a while
To want, and honour these, vouchsafe with us
Two onely, who yet by sov'reign gifts possess
This spacious ground, in yonder shady Bower

To rest, and what the Garden choicest bears
To fit and taste, till this meridian heat
Be over, and the Sun more cool decline.

Whom thus th' Angelick Vertue answer'd mild,
Adam, I therefore came, nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though Spirits of Heav'n,
To visit thee; lead on then where thy Bower
O'ershades; for these mid-hours, till Ev'ning rise,
I have at will. So to the Sylvan Lodge
They came, that like *Pomona's* Arbour smil'd
With flourets deck'd and fragrant smells; but *Eve*
Undeck't, save with her self more lovely fair
Than Wood-Nymph, or the fairest Goddess feign'd
Of three that in Mount *Ida* naked strove,
Stood to entertain her guest from Heav'n; no veil
She needed, Vertue-proof, no thought infirm
Alter'd her cheek. On whom the Angel *Hail*
Bestow'd, the holy salutation us'd
Long after to blest *Mary*, second *Eve*.

Hail Mother of Mankind, whose fruitfull Womb
Shall fill the World more num'rous with thy Sons
Than with these various fruits the Trees of God
Have heap'd this Table. Rais'd of grassy turf
Their Table was, and mossie seats had round,
And on her ample Square from side to side
All *Autumn* pil'd, though *Spring* and *Autumn* here
Danc'd hand in hand. A while discourse they hold;
No fear lest Dinner cool; when thus began
Our Authour. Heav'nly stranger, please to taste
These bounties which our Nourisher, from whom

All perfect good unmeasur'd out, descends,
To us for food and for delight hath caus'd
The Earth to yield, unfavoury food perhaps
To spiritual Natures; onely this I know,
That one Celestial Father gives to all.

To whom the Angel. Therefore what he gives
(Whose praise be ever sung) to man in part
Spiritual, may of purest Spirits be found
No ingratefull food: and food alike those pure
Intelligential substances require
As doth your Rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustain'd and fed; of Elements
The grosser feeds the pure, Earth the Sea,
Earth and the Sea feed Air, the Air those Fires
Ethereal, and as lowest first the Moon;
Whence in her visage round those spots, unpurg'd
Vapours not yet in to her substance turn'd.
Nor doth the Moon no nourishment exhale
From her moist Continent to higher Orbs.
The Sun that light imparts to all, receives
From all his alimential recompence
In humid exhalations, and at Even
Sups with the Ocean: though in Heav'n the Trees
Of life ambrosial frutage bear, and Vines
Yield Nectar, though from off the boughs each Morn
We brush mellifluous Dews, and find the ground
Cover'd with pearly grain: yet God hath here
Varied his bounty so with new delights,

As

As may compare with Heav'n; and to taste
Think not I shall be nice. So down they fate,
And to their viands fell, nor seemingly
The Angel, nor in mist, the common gloss
Of Theologians, but with keen dispatch
Of real hunger, and concoctive heat
To transubstantiate; what redounds, transpires
Through Spirits with ease; nor wonder, if by fire
Of sooty coal the Emp'rick Alchymist
Can turn, or holds it possible to turn
Metals of drossiest Ore to perfect Gold
As from the Mine. Mean while at Table *Eve*
Minister'd naked, and their flowing cups
With pleasant liquors crown'd: O Innocence
Deserving Paradise! if ever; then,
Then had the Sons of God excuse t' have been
Enamour'd at that sight; but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injur'd Lovers Hell.

Thus when with meats and drinks they had suffic'd,
Not burthen'd Nature, sudden mind arose
In *Adam*, not to let th' occasion pass
Giv'n him by this great Conference to know
Of things above this World, and of their being
Who dwell in Heav'n, whose excellence he saw
Transcend his own so far, whose radiant forms
Divine effulgence, whose high Power so far
Exceeded humane, and his wary speech
Thus to th' Emphyreal Minister he fram'd.

Inhabitant with God, now know I well
Thy favour, in this honour done to man,
Under whose lowly roof thou hast vouchsaf'd

To

To enter, and these earthly fruits to taste,
Food not of Angels, yet accepted so,
As that more willingly thou could'st not seem
At Heav'n's high feast t' have fed: yet what compare?

To whom the winged Hierarch reply'd
O Adam, one Almighty is, from whom
All things proceed, and up to him return,
If not deprav'd from good, created all
Such to perfection, one first matter all,
Indu'd with various forms, various degrees
Of substance, and in things that live, of life;
But more refin'd, more spirituous and pure,
As nearer to him plac'd or nearer tending
Each in their several active Spheres assign'd,
Till body up to spirit work in bounds
Proportion'd to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More airy, last the bright consummate flower
Spirits odorous breathes: flowers and their fruit
Man's nourishment, by gradual scale sublim'd
To vital Spirits aspire, to animal,
To intellectual, give both life and sense,
Fancy and Understanding, whence the Soul
Reason receives, and Reason is her being,
Disursive or intuitive, discourse
Is ofttest yours, the latter most is ours,
Differing but in degree, of kind the same.
Wonder not then, what God for you saw good
If I refuse not, but convert, as you
To proper substance, time may come when men
With Angels may participate, and find
No inconvenient Diet, nor too light Fare:
And from these corp'ral nutriments perhaps

Your bodies may perhaps turn all to Spirit,
 Improv'd by tract of time, and wing'd ascend
 Ethereal, as we, or may at choice
 Here or in Heav'nly Paradises dwell;
 If ye be found obedient, and retain
 Unalterably firm his love entire
 Whose Progeny you are. Mean while enjoy
 Your fill what happiness this happy state
 Can comprehend, incapable of more.

To whom the Patriarch of Mankind reply'd,
 O favourable Spirit, propitious Guest!
 Well hast thou taught the way that might direct
 Our knowledge, and the scale of Nature set
 From Centre to Circumference, whereon
 In contemplation of created things
 By steps we may ascend to God. But say,
 What meant the caution joyn'd, *if ye be found*
Obedient? Can we want obedience then
 To him, or possibly his love desert
 Who form'd us from the dust, and plac'd us here,
 Full to the utmost pleasure of all bliss
 Humane desires can seek or apprehend?

To whom the Angel: Son of Heav'n and Earth,
 Attend: That thou art happy, owe to God;
 That thou continu'st such, owe to thy self;
 That is, to thy obedience; therein stand.
 This was that caution giv'n thee, be advis'd,
 God made thee perfect, not immutable;
 And good he made thee, but to persevere
 He left it in thy power, ordain'd thy will
 By nature free, not over-rul'd by Fate
 Inextricable, or strict necessity,

Our

Our voluntary service he requires,
Not our necessitated, such with him
Finds no acceptance, nor can find; for how
Can hearts, not free, be try'd whether they serve
Willing or no, who will but what they must
By Destiny, and can no other chuse?
My self and all th' Angelick Hoast that stand
In sight of God enthron'd, our happy state
Hold, as ye yours, while our obedience holds;
On other surety none; freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall:
And some are fall'n, to disobedience fall'n,
And so from Heav'n to deepest Hell; O fall
From what high state of bliss into what woe!

To whom our great Progenitor. Thy words
Attentive, and with more delightfull Ear,
Divine Instructor, I have heard, than when
Cherubick Songs by night from neighb'ring Hills
Aerial Musick send: nor knew I not
To be both Will and Deed created free;
Yet that we never shall forget to love
Our Maker, and obey him whose command
Single, is yet so just, my constant thoughts
Assur'd me, and still assure: though what thou tell'st
Hath pass'd in Heav'n, some doubt within me move,
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard;
And we have yet large day, for scarce the Sun
Hath finish'd half his journey, and scarce begins
His other half in the great Zone of Heav'n.

Thus *Adam* made request, and *Raphael*
After short pause assenting, thus began :

High matter thou injoin'st me, O prime of men,
Sad task and hard, for how shall I relate
To humane sense th' invisible exploits
Of warring Spirits ; how without remorse
The ruine of so many glorious once
And perfect while they stood ; how last unfold
The secrets of another world, perhaps
Not lawfull to reveal ? yet for thy good
This is dispenc'd, and what surmounts the reach
Of humane sense, I shall delineate so,
By lik'ning spiritual to corporeal forms,
As may express them best, though what if Earth
Be but a shadow of Heav'n, and things therein
Each t' other like, more than on Earth is thought ?

As yet this world was not, and *Chaos* wild.
Reign'd where these Heav'ns now roll, where Earth now rests
Upon her Centre pois'd, when on a day
(For time, though in Eternity, apply'd
To motion, measures all things durable
By present, past and future) on such day
As Heav'ns great year brings forth, th' imperial Hoast
Of Angels by Imperial summons call'd,
Innumerable before th' Almighty's Throne
Forthwith from all the ends of Heav'n appear'd
Under their Hierarchs in orders bright
Ten thousand thousand Ensigns high advanc'd,
Standards and Gonfalons 'twixt Van and Rere
Stream in the Air, and for distinction serve
Of Hierarchies, of Orders and Degrees ;

Or

Or in their glittering Tissues bear imblaz'd
Holy Memorials, acts of Zeal and Love
Recorded eminent. Thus when in Orbs
Of circuit inexpressible they stood,
Orb within Orb, the Father infinite,
By whom in blis imbosom'd, fate the Son
Amidst as from a flaming Mount, whose top
Brightness had made invisable, thus spake.

Hear all ye Angels, Progeny of Light
Thrones, Dominations, Princedoms, Vertues, Powers,
Hear my Decree, which unrevok'd shall stand.
This day have I begot whom I declare
My onely Son, and on this holy Hill
Him have anointed, whom ye now behold
At my right hand; your Head I him appoint;
And by my self have sworn to him shall bow
All knees in Heav'n, and shall confess him Lord;
Under his great Vice-gerent Reign abide
United as one individual Soul
For ever happy: him who disobeyes
Me disobeyes, breaks union, and that day
Cast out from God and blessed vision, falls
Int' utter darkness, deepingulft, his place
Ordain'd without redemption, without end.

So spake th' Omnipotent, and with his words
All seem'd well pleas'd, all seem'd, but were not all;
That day, as other solemn days, they spent
In song and dance about the sacred Hill,
Myftical dance, which yonder Starry Sphere
Of Planets and of fixt in all her Wheels
Resembles nearest, mazes intricate,
Eccentric, intervolv'd, yet regular

Then most, when most irregular they seem,
 And in their motions harmony Divine
 So smooths her charming tones, that God's own ear
 Listens delighted. Evening now approach'd
 (For we have also our Evening and our Morn,
 We ours for change delectable, not need)
 Forthwith from dance to sweet repast they turn
 Desirous; all in Circles as they stood,
 Tables are set, and on a sudden pil'd
 With Angels Food, and rubied Nectar flows
 In Pearl, in Diamond, and massie Gold;
 Fruit of delicious Vines, the growth of Heav'n
 On flowers reposd, and with fresh flowrets crown'd,
 They eat, they drink, and in communion sweet
 Quaff immortality and joy, secure
 Of surfeit where full measure only bounds
 Excess, before th' all bounteous King, who show'r'd
 With copious hand, rejoycing in their joy.
 Now when ambrosial Night with Clouds exhal'd
 From that high mount of God, whence light and shade
 Spring both, the face of brightest Heav'n had chang'd
 To gratefull Twilight, (For Night comes not there
 In darker veil) roseate Dews dispos'd
 All but th' unsleeping eyes of God to rest,
 Wide over all the Plane, and wider far
 Than all this globous Earth in Plane outspread,
 (Such are the Courts of God,) Th' Angelick throng
 Disperst in Bands and Files their Camp extend
 By living Streams among the Trees of Life,
 Pavilions numberless, and sudden rear'd,
 Celestial Tabernacles, where they slept
 Fann'd with cool Winds, & where those who in their course
 Melodious Hymns about the sov'reign Throne
 Alternate all night long: but not so wak'd

Satan

Satan, so call him now, his former name
Is heard no more in Heav'n; he of the first,
If not the first Arch-angel, great in Power,
In favour and pre-eminence, yet fraught
With envy against the Son of God, that day
Honour'd by his great Father, and proclaim'd
Messiah King anointed, could not bear
Through pride that sight, and thought himself impair'd.
Deep malice thence conceiving and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolv'd
With all his Legions to dislodge, and leave
Uuorship'd, unobey'd the Throne supreme
Contemtuously, and his next subordinate
Awak'ning, thus to him in secret spake.

Sleep'st thou, Companion dear, what sleep can close
Thy eye-lids? and remembrest what Decree
Of yesterday, so late hath past the lips
Of Heav'n's Almighty. Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent; new Laws thou see'st impos'd;
New Laws from him who reigns, new minds may raise
In us who serve, new Counsels, to debate
What doubtfull may ensue, more in this place
To utter is not safe. Assemble thou
Of all those Myriads which we lead the Chief;
Tell them that by command, e'er yet dim Night
Her shadowy Cloud withdraws, I am to haste,
And all who under me their Banners wave,
Homeward with flying march where we possess
The Quarters of the North, there to prepare
Fit entertainment to receive our King

The

The great *Messiah*, and his new commands,
Who speedily through all the Hierarchies
Intends to pass triumphant, and give Laws.

So spake the false Arch-Angel, and infus'd
Bad influence into th' unwary breast
Of his Associate; he together calls,
Or several one by one, the Regent Powers,
Under him Regent, tells, as he was taught,
That the most High commanding, now e'er Night,
Now e'er dim Night had disincumber'd Heav'n,
The great Hierarchal Standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies to found
Or taint integrity; but all obeyd
The wonted signal, and superiour voice
Of this great Potentate; for great indeed
His name, and high was his degree in Heav'n;
His count'nance, as the Morning Star that guides
The Starry flock, allur'd them, and with lies
Drew after him the third part of Heav'n's Host:
Mean while th' Eternal eye, whose sight discerns
Abstrusest thoughts from forth his holy Mount
And from within the golden Lamps that burn
Nightly before him, saw without their light
Rebellion rising, saw in whom, how spread
Among the Sons of Morn, what multitudes
Were banded to oppose his high Decree;
And smiling, to his only Son thus said.

Son, thou in whom my glory I behold
In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our Omnipotence, and with what Arms

We mean to hold what anciently we claim
Of Deity or Empire, such a foe
Is rising, who intends t' erect his Throne
Equal to ours, throughout the spacious North;
Nor so content, hath in his thought to try
In Battel, what our Pow'r is, or our Right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence, lest unawares we lose.
This our high place, our Sanctuary, our Hill.

To whom the Son, with calm aspect and clear
Lightning Divine, ineffable, serene,
Made answer. Mighty Father, thou thy foes
Justly hast in derision, and secure
Laugh'st at their vain designs and tumults vain,
Matter to me of Glory, whom their hate
Illustrates, when they see all regal Power
Giv'n me to quell their pride, and in event
Know whether I be dextrous to subdue
Thy Rebels, or be found the worst in Heav'n.

So spake the Son, but *Satan* with his Pow'rs
Far was advanc'd on winged speed, an Host
Innumerable as the Stars of Night,
Or Stars of Morning, Dew-drops, which the Sun
Impearls on every leaf and every flower.
Regions they pass'd, the mighty Regencies,
Of Seraphim, and Potentates, and Thrones
In their triple Degrees, Regions to which
All thy Dominion, *Adam*, is no more
Than what this Garden is to all the Earth,
And all the Sea, from one entire globe
Stretch'd into Longitude; which having pass'd

At

At length into the limits of the North
They came, and *Satan* to his royal Seat
High on a Hill, far blazing, as a Mount
Rais'd on a Mount, with Pyramids and Towers
From Diamond Quarries hew'n, and Rocks of Gold,
The Palace of great *Lucifer*, (so call
That Structure in the Dialect of men
Interpreted,) which not long after, he
Affecting all equality with God,
In imitation of that Mount whereon
Messiah was declar'd in sight of Heav'n
The Mountain of the Congregation call'd;
For thither he assembl'd all his Train,
Pretending so commanded to consult
About the great reception of their King,
Thither to come, and with calumnious Art
Of counterfeited truth thus held their Ears.

Thrones, Dominations, Princedoms, Vertues, Pow'rs,
If these magnifick Titles yet remain
Not merely titular, since by Decree
Another now hath to himself ingross'd
All Pow'r, and us eclips'd under the name
Of King anointed, for whom all this haste
Of midnight march, and hurried meeting here,
This onely to consult, how we may best
With what may be devis'd of honours new
Receive him coming to receive from us
Knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endur'd,
To One and to his Image now proclaim'd?
But what if better counsels might erect
Our minds, and teach us to cast off this Yoke?
Will ye submit your necks, and chuse to bend

The supple knee? ye will not, if I trust
To know you right, or if ye know your selves
Natives and Sons of Heav'n possess'd before
By none, and if not equal all, yet free,
Equally free; for Orders and Degrees
Jar not with liberty, but well consist.
Who can in reason then or right assume
Monarchy over such as live by right
His equals, if in power and splendour less,
In freedom equal? or can introduce
Law and Edict on us, who without Law
Err not, much less for this to be our Lord,
And look for adoration to th' abuse
Of those Imperial Titles, which assert
Our being ordain'd to govern, not to serve?

Thus far his bold discourse without controll
Had audience, when among the Seraphim
Abdiel, than whom none with more zeal ador'd
The Deity, and divine commands obey'd,
Stood up, and in a flame of zeal severe
The current of his fury thus oppos'd.

O argument blasphemous, false, and proud!
Words which no Ear ever to hear in Heav'n
Expected, least of all from thee, ingrate,
In place thy self so high above thy Peers.
Canst thou with impious obloquy condemn
The just Decree of God, pronounc'd and sworn,
That to his onely Son by right endu'd
With Regal Sceptre, every Soul in Heav'n
Shall bend the knee, and in that honour due
Confess him rightfull King? unjust thou say'st
Flatly unjust, to bind with Laws the free,

And equal over equals to let reign,
One over all with unsucceeded pow'r.
Shalt thou give Law to God, shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and form'd the Pow'rs of Heav'n
Such as he pleas'd, and circumscrib'd their being?
Yet by experience taught we know how good,
And of our good, and of our dignity
How provident he is, how far from thought
To make us less, bent rather to exalt
Our happy state under one Head more near
United. But to grant it thee unjust,
That equal over equals Monarch Reign:
Thy self, though great and glorious, dost thou count,
Or all Angelick Nature join'd in one,
Equal to him begotten Son, by whom
As by his Word the mighty Father made
All things, ev'n thee, and all the Spirits of Heav'n
By him created in their bright degrees,
Crown'd them with Glory, and to their Glory nam'd
Thrones, Dominations, Princedoms, Vertues, Pow'rs,
Essential Powers, nor by his Reign obscur'd,
But more illustrious made, since he the Head
One of our number thus reduc'd becomes,
His Laws our Laws, all honour to him done
Returns our own? Cease then this impious rage,
And tempt not these, but hast'n to appease
Th' incens'd Father and th' incens'd Son,
While Pardon may be found in time besought.

So spake the fervent Angel, but his zeal
None seconded, as out of season judg'd,
Or singular and rash, whereat joyc'd
Th' Apostate, and more haughty thus reply'd.

That

That we were form'd then say'it thou? and the work
Of secondary hands, by task transferr'd
From Father to his Son? strange point and new!
Doctrine which we would know whence learnt: who saw
When this creation was? remembrest thou
Thy making, while the Maker gave the being?
We know no time when we were not as now;
Know none before us self-begot, self-rai'd
By our own quickning power, when fatal course
Had circl'd his full Orb, the birth mature
Of this our native Heav'n, Ethereal Sons,
Our Puissance is our own, our own right hand
Shall teach us highest deeds, by proof to try
Who is our equal: then thou shalt behold
Whether by supplication we intend
Address, and to begirt th' Almighty Throne
Beseeching or besieging. This report,
These tidings carry to th' anointed King;
And fly, e'er evil intercept thy flight.

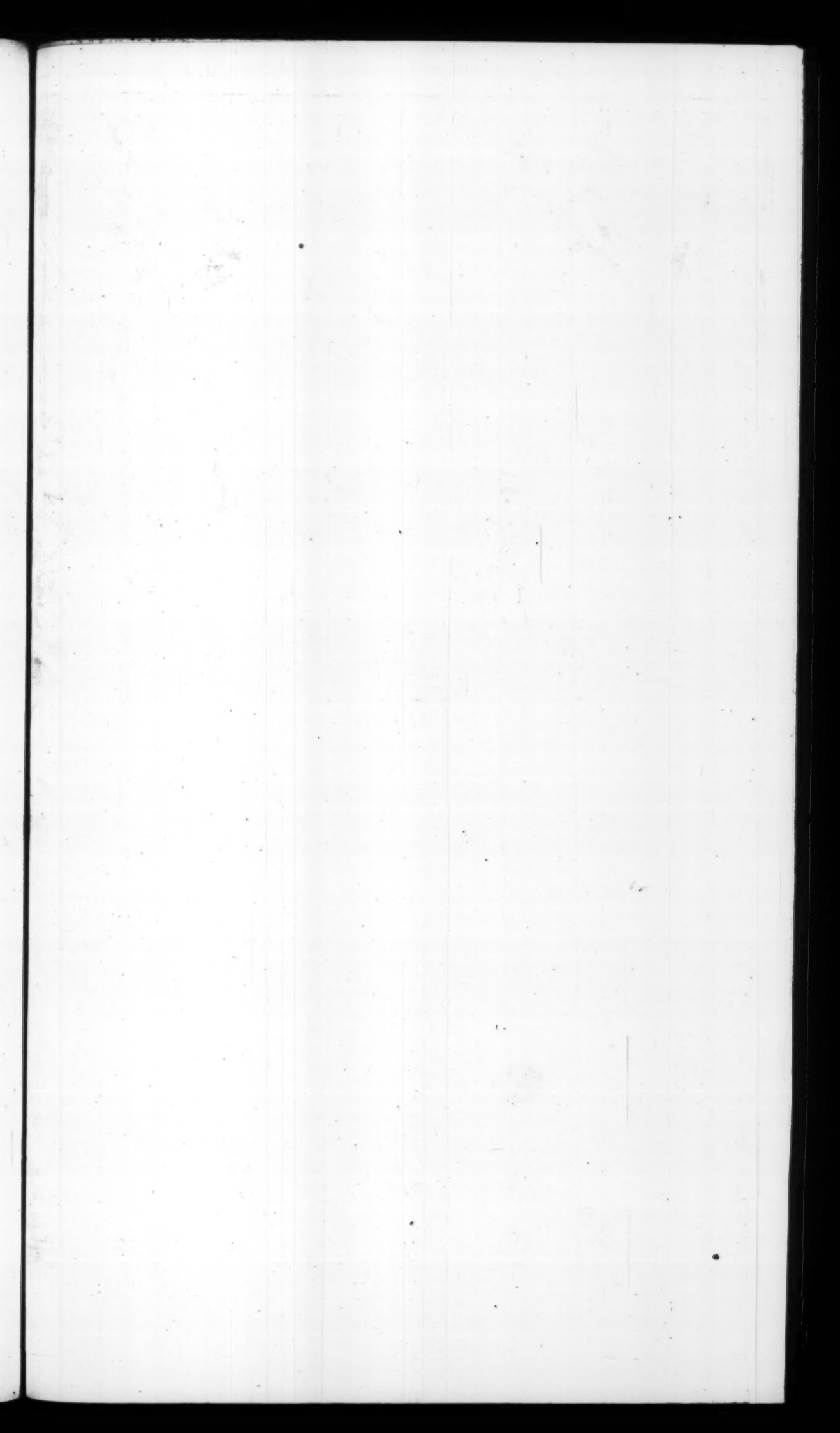
He said, and as the sound of waters deep
Hoarse murmur echo'd to his words applause
Through the infinite Hoast; nor less for that
The flaming Seraph fearless, though alone
Encompass'd round with foes, thus answer'd bold.

O alienate from God, O spirit accurst,
Forsaken of all good; I see thy fall
Determin'd, and thy hapless crew involv'd
In this perfidious fraud, contagion spread
Both of thy crime and punishment: henceforth
No more be troubl'd how to quit the yoke
Of God's *Messiah*; those indulgent Laws
Will not be now vouchsaf'd, other Decrees

Against thee are gone forth without recall;
That Golden Sceptre which thou didst reject,
Is now an Iron Rod to bruise and break
Thy disobedience. Well thou didst advise,
Yet not for thy advice or threats I fly
These wicked Tents devoted, lest the wrath
Impendent, raging into sudden flame
Distinguish not: for soon expect to feel
His Thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou shalt know.

So spake the Seraph *Abdiel* faithfull found,
Among the faithless, faithfull onely he;
Among innumerable false, unmov'd,
Unshak'n, unseduc'd, unterrifi'd,
His Loyalty he kept, his Love, his Zeal;
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Though single. From amidst them forth he pass'd,
Long way through hostile scorn, which he sustain'd
Superiour, nor of violence fear'd ought;
And with retorted scorn his back he turn'd
On those proud Tower's to swift destruction doom'd.

The End of the Fifth Book.







Paradise Lost.

B O O K VI.

THE ARGUMENT.

Raphael continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first Fight describ'd: Satan and his Powers retire under Night: He calls a Council, invents devilish Engines, which in the second days Fight put Michael and his Angels to some disorder; but they at length pulling up Mountains overwhelm'd both the Force and Machines of Satan: Yet the Tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserv'd the Glory of that Victory: He in the Power of his Father coming to the place, and causing all his Legions to stand still on either side, with his Chariot and Thunder driving into the midst of his Enemies, pursues them unable to resist towards the wall of Heaven; which opening, they leap down with horror and confusion into the place of punishment, prepar'd for them in the Deep: Messiah returns with triumph to his Father.

ALL night the dreadless Angel unpursu'd (Morn,
 Through Heav'n's wide Champain held his way, till
 Wak't by the circling hours, with rosie hand
 Unbarr'd the Gates of Light. There is a Cave
 Within the Mount of God, fast by his Throne,
 Where Light and Darkness in perpetual round
 Lodge and dislodge by turns, which makes through Heav'n
 Gratefull

Gratefull vicissitude, like Day and Night ;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the Heav'n, though darkness there might well
Seem twilight here ; and now went forth the Morn
Such as in highest Heav'n, array'd in Gold
Empyrean, from before her vanisht Night,
Shot through with orient Beams: when all the Plain
Cover'd with thick embattel'd Squadrons bright,
Chariots and flaming Arms, and fiery Steeds
Reflecting blaze on blaze, first met his view :
War he perceiv'd, war in procinct, and found
Already known what he for news had thought
To have reported: gladly then he mixt
Among those friendly Powers who him receiv'd
With joy and acclamations loud, that one
That of so many Myriads fall'n, yet one
Return'd not lost: On to the sacred hill
They led him high applauded, and present
Before the Seat supreme ; from whence a voice
From midst a Golden Cloud thus mild was heard.

Servant of God, well done, well hast thou faught
The better fight, who single hast maintain'd
Against revolted multitudes the Cause
Of truth, in word mightier then they in Arms ;
And for the testimony of Truth hast born
Universal reproach, far worse to bear
Than violence: for this was all thy care
To stand approv'd in sight of God, though Worlds
Judg'd thee perverse: the easier conquest now
Remains thee, aided by this hoast of friends,
Back on thy foes more glorious to return
Than scorn'd thou didst depart, and to subdue

By force, who reason for their Law refuse,
Right reason for their Law, and for their King
Messiah, who by right of merit reigns.
Go *Michael*, of Celestial Armies Prince,
And thou in Military Prowess next,
Gabriel, lead forth to Battel these my Sons
Invincible, lead forth my Saints
By Thousands and by Millions rang'd for fight,
Equal in number to that Godless crew
Rebellious, them with Fire and hostile Arms
Fearless assault, and to the brow of Heav'n
Pursuing drive them out from God and bliss,
Into their place of punishment, the Gulf
Of *Tartarus*, which ready opens wide
His fiery *Chaos* to receive their fall.

So spake the Sov'reign voice, and Clouds began
To darken all the Hill, and smoke to roll
In dusky wreaths, reluctant flames, the sign
Of wrath awak'd : nor with less dread the loud
Ethereal Trumpet from on high 'gan blow :
At which command the Powers Militant,
That stood for Heav'n, in mighty Quadrate join'd
Of Union irresistible mov'd on
In silence their bright Legions to the sound
Of instrumental Harmony that breath'd
Heroick Ardour to advent'rous deeds
Under their God-like Leaders, in the Cause
Of God and his *Messiah*. On they move
Indissolubly firm ; nor obvious Hill,
Nor straitning Vale, nor Wood, nor Stream divides
Their perfect ranks ; for high above the ground
Their march was, and the passive Air up bore
Their nimble tread, as when the total kind

Of Birds in orderly array on wing
Came summon'd over *Eden* to receive
Their names of thee ; so over many a tract
Of Heav'n they march'd, and many a Province wide
Tenfold the length of this terrene : at last
Far in th' Horizon to the North appear'd
From skirt to skirt a fiery Region, stretch'd
In battailous aspect, and nearer view
Bristl'd with upright beams innumerable
Of rigid Spears, and Helmets throng'd, and Shields
Various, with boastfull Argument portraid,
The banded Powers of *Satan* hastening on
With furious expedition ; for they ween'd
That self same day by fight, or by surprize
To win the Mount of God, and on his Throne
To set the Envier of his State, the proud
Aspirer, but their thoughts prov'd fond and vain
In the mid way : though strange to us it seem'd
At first, that Angel should with Angel war,
And in fierce hoasting meet, who wont to meet
So oft in Festivals of joy and love
Unanimous, as sons of one great Sire
Hymning th' Eternal Father : but the shout
Of Battel now began, and rushing sound
Of onset ended, soon each milder thought.
High in the midst exalted as a God
Th' Apostate in his Sun-bright Chariot fate
Idol of Majesty Divine, enclos'd
With flaming Cherubim, and golden Shields;
Then lighted from his gorgeous Throne, for now
'Twixt Hoast and Hoast but narrow space was left,
A dreadfull intervall, and Front to Front
Presented stood in terrible array
Of hideous length : before the cloudy Van,

On

On the rough edge of Battel e'er it joy'nd,
Satan with vast and haughty strides advanc'd,
Came tow'ring, arm'd in Adamant and Gold;
Abdiel that fight endur'd not, where he stood
Among the mightiest, bent on highest deeds,
And thus his own undaunted heart explores.

O Heav'n ! that such resemblance of the Highest
Should yet remain, where faith and realty
Remain not; wherefore should not strength and might
There fail where Vertue fails, or weakest prove
Where boldest; though to fight unconquerable?
His puissance, trusting in th' Almighty's aid,
I mean to try, whose Reason I have try'd
Unsound and false; nor is it ought but just,
That he who in debate of Truth hath won,
Should win in Arms, in both disputes alike
Victor; though brutish that contest and foul,
When Reason hath to deal with Force; yet so
Most reason is, that Reason overcome.

So pondering, and from his armed Peers
Forth stepping opposite, half way he met
His daring foe, at this prevention more
Incens'd, and thus securely him defid.

Proud, art thou met? thy hope was to have reach'd
The height of thy aspiring unoppos'd,
The Throne of God unguarded, and his side
Abandon'd at the terrour of thy power
Or potent tongue; fool, not to think how vain
Against th' Omnipotent to rise in Arms;
Who out of smallest things could without end
Have rais'd incessant Armies to defeat

Thy folly; or with solitary hand
Reaching beyond all limit at one blow
Unaided could have finish'd thee, and whelm'd
Thy Legions under darkness; but thou seest
All are not of thy Train; there be who Faith
Prefer, and Piety to God, though then
To thee not visible, when I alone
Seem'd in thy World erroneous to dissent
From all: my Sect thou seest, now learn too late
How few sometimes may know, when thousands err.

Whom the grand foe with scornfull Eye askance
Thus answer'd. Ill for thee, but in wish'd hour
Of my revenge, first fought for thou return'st
From flight, seditious Angel, to receive
Thy merited reward, the first assay
Of this right hand revok'd, since first that tongue
Inspir'd with contradiction durst oppose
A third part of the Gods, in Synod met
Their Deities to assert, who while they feel
Vigour Divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win
From me some Plume, that thy success may shew
Destruction to the rest: this pause between
(Unanswer'd lest thou boast) to let thee know;
At first I thought that Liberty and Heav'n
To Heav'nly Souls had been all one; but now
I see that most through sloth had rather serve,
Ministring Spirits, train'd up in Feast and Song;
Such hast thou arm'd, the Minstrelsie of Heav'n,
Servility with freedom to contend,
As both their deeds compar'd this day shall prove.

To whom in brief thus *Abdiel* stern reply'd.
Apostate, still thou err'st, nor end wilt find
Of erring, from the path of truth remote:
Unjustly thou deprav'st it with the name
Of *Servitude*, to serve whom God ordains,
Or Nature; God and Nature bid the same,
When he who rules is worthiest, and excells
Them whom he governs. This is servitude,
To serve th' unwise, or him who hath rebell'd
Against his worthier, as thine now serve thee,
Thy self not free, but to thy self enthrall'd:
Yet lewdly dar'st our ministring upbraid.
Reign thou in Hell, thy Kingdom, let me serve
In Heav'n God ever blest, and his Divine
Behests obey, worthiest to be obey'd,
Yet Chains in Hell, not Realms expect: mean while
From me return'd, as erst thou saidst, from flight,
This greeting on thy impious Crest receive.

So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud Crest of *Satan*, that no sight,
Nor motion of swift thought, less could his Shield
Such ruine intercept: ten paces huge
He back recoil'd; the tenth on bended knee
His massie Spear upstaid; as if on Earth
Winds under ground or waters forcing way
Sidelong, had pusht a Mountain from his seat
Half sunk with all his Pines. Amazement seisd
The rebel Thrones, but greater rage to see
Thus foil'd their mightiest, ours joy fill'd, and shout,
Presage of Victory and fierce desire
Of Battel: whereat *Michael* bid sound

Th' Arch-Angel trumpet; through the vast of Heav'n
It sounded, and the faithfull Armies rung
Hosanna to the Highest: nor stood at gaze
The adverse Legions, nor less hideous joyn'd
The horrid shock: now storming fury rose,
And clamour such as hear'd in Heav'n till now
Was never, Arms on Armour clashing bray'd
Horrible discord, and the madding Wheels
Of brazen Chariots rag'd; dire was the noise
Of conflict; over head the dismal hiss
Of fiery Darts in flaming vollies flew,
And flying vaulted either Host with fire.
So under fiery Cope together rush'd
Both Battels main, with ruinous assault
And inextinguishable rage; all Heav'n
Resounded, and had Earth been then, all Earth
Had to her Centre shook. What wonder; when
Millions of fierce encountring Angels fought
On either side, the least of whom could wield
These Elements, and arm him with the force
Of all their Regions: how much more of Power
Army against Army numberless to raise
Dreadfull combustion warring, and disturb,
Though not destroy, their happy Native seat;
Had not th' Eternal King Omnipotent
From his strong hold of Heav'n high over-rul'd
And limited their might; though numbred such
As each divided Legion might have seem'd
A num'rous Host, in strength each armed hand
A Legion, led in fight, yet Leader seem'd
Each Warriour single as in Chief, expert
When to advance, or stand, or turn the sway
Of Battel, open when, and when to close
The ridges of grim War; no thought of flight,

None

None of retreat, no unbecoming deed
That argu'd fear; each on himself rely'd,
As onely in his arm the moment lay
Of victory; deeds of eternal fame
Were done, but infinite: for wide was spread
That War and various; sometimes on firm ground
A standing fight, then soaring on main wing
Tormented all the Air; all Air seem'd then
Conflicting Fire: long time in even scale
The Battel hung; till *Satan*, who that day
Prodigious power had shewn, and met in Arms
No equal, ranging through the dire attack
Of fighting Seraphim confus'd, at length
Saw where the Sword of *Michael* smote, and fell'd
Squadrons at once, with huge two-handed sway
Brandisht aloft the horrid edge came down
Wide waisting; such destruction to withstand
He hasted, and oppos'd the rocky Orb
Of ten-fold Adamant, his ample Shield
A vast circumference: At his approach
The great Arch-Angel from his warlike toil
Surceas'd, and glad as hoping here to end
Intestine War in Heav'n, th' Arch-foe subdu'd
Or Captive dragg'd in Chains, with hostile frown
And visage all inflam'd first thus began.

Authour of evil, unknown till thy revolt,
Unnam'd in Heav'n, now plenteous, as thou seest
These Acts of hatefull strife, hatefull to all
Though heaviest by just measure on thy self
And thy adherents: how hast thou disturb'd
Heav'n's blessed peace, and into Nature brought
Misery, uncreated till the crime
Of thy Rebellion? how hast thou instill'd

Thy

Thy malice into thousands, once upright
And faithfull, now prov'd false? But think not here
To trouble Holy Rest; Heav'n casts thee out
From all the Confiners. Heav'n the seat of bliss
Brooks not the works of violence and War,
Hence then, and evil go with thee along
Thy offspring, to the place of evil, Hell,
Thou and thy wicked crew; there mingle broils,
E'er this avenging Sword begin thy doom,
Or some more sudden vengeance wing'd from God
Precipitate thee with augmented pain.

So spake the Prince of Angels; to whom thus
The Adversary. Nor think thou with wind
Of aery threats to awe whom yet with deeds
Thou canst not. Hast thou turn'd the least of these
To flight, or if to fall, but that they rise
Unvanquish'd, easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? err not that so shall end
The strife which thou call'st evil, but we style
The strife of Glory, which we mean to win,
Or turn this Heav'n it self into the Hell
Thou fablest, here however to dwell free,
If not to reign: mean while thy utmost force,
And joyn him nam'd *Almighty* to thy aid,
I flie not, but have sought thee far and nigh.

They ended parle, and both addrest for fight
Unspeakable; for who, though with the tongue
Of Angels, can relate, or to what things
Likened on Earth conspicuous, that may lift
Humane imagination to such height
Of Godlike Power? for like Gods they seem'd,

Stood

Stood they or mov'd, in stature, motion, arms
Fit to decide the Empire of great Heav'n.
Now wav'd their fiery Swords, and in the Air
Made horrid Circles; two broad Suns their Shields
Blaz'd opposite, while expectation stood
In horror; from each hand with speed retir'd
Where erst was thickest fight, th' Angelick throng,
And left large field, unsafe within the wind
Of such commotion, such as to set forth
Great things by small, if Natures concord broke,
Among the Constellations war were sprung,
Two Planets rushing from aspect malign
Of fiercest opposition in mid Sky,
Should combat, and jarring Spheres confound.
Together both with next to Almighty Arme,
Uplifted imminent one stroke they aim'd
That might determine, and not need repeat,
As not of pow'r at once: nor odds appear'd
In might or swift prevention; but the Sword
Of *Michael* from the Armoury of God
Was giv'n him temper'd so, that neither keen
Nor solid might resist that edge: it met
The Sword of *Satan* with steep force to smite
Descending, and in half cut shiere, nor staid,
But with swift wheel reverse, deep ent'ring shar'd
All his right side; then *Satan* first knew pain,
And writh'd him to and fro convolv'd; so fore
The griding Sword with discontinuous wound
Pass'd through him, but th' Ethereal substance clos'd
Not long divisible, and from the gash
A stream of Nectarous humour issuing flow'd
Sanguine, such as Celestial Spirits may bleed,
And all his Armour stain'd e'er while so bright.
Forthwith on all sides to his aid was run

By Angels many and strong, who interpos'd
Defence, while others bore him on their Shields
Back to his Chariot; where it stood retir'd
From off the files of war, there they him laid
Gnashing for anguish and despight and shame
To find himself not matchless, and his pride
Humbld by such rebuke so far beneath
His confidence to equal God in power.
Yet soon he heal'd; for Spirits that live throughout
Vital in every part, not as frail man
In Entrails, Heart or Head, Liver or Reins;
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive no more than can the fluid Air:
All Heart they live, all Head, all Eye, all Ear,
All Intellect, all Sense, and as they please,
They limb themselves, and colour, shape or size
Assume, as likes them best, condense or rare.

Mean while in other parts like deeds deserv'd
Memorial, where the might of *Gabriel* fought,
And with fierce Ensigns pierc'd the deep array
Of *Moloch* furious King, who him des'd,
And at his Chariot wheels to drag him bound
Threatn'd, nor from the Holy One of Heav'n
Refrain'd his tongue blasphemous; but anon
Down clov'n to the waste, with shatter'd Arms
And uncouth pain fled bellowing. On each wing
Uriel and *Raphael* his vaunting foe,
Though huge, and in a Rock of Diamond arm'd,
Vanquish'd *Adramaleck*, and *Asmadai*,
Two potent Thrones, that to be less than Gods
Disdain'd, but meanner thoughts learn'd in their flight,
Mangl'd with ghastly wounds through Plate and Mail,

Nor

Nor stood unmindfull *Abdiel* to annoy
The Atheist crew, but with redoubl'd blow
Ariel and *Arioc*, and the violence
Of *Ramiel* scorch'd and blasted overthrew.
I might relate of thousands, and their names
Eternize here on Earth; but those elect
Angels contented with their fame in Heav'n
Seek not the praise of men: the other sort
In might though wond'rous and in Acts of War,
Nor of Renown less eager, yet by doom
Cancell'd from Heav'n and sacred memory,
Nameless in dark oblivion let them dwell.
For strength from Truth divided and from Just,
Illaudable, nought merits but dispraise
And ignominy, yet to glory aspires
Vain glorious, and through infamy seeks fame:
Therefore Eternal silence be their doom.

And now their mightiest quell'd, the battel swerv'd,
With many an inrode gor'd; deformed rout
Enter'd, and foul disorder; all the ground
With shiver'd armour strown, and on a heap
Chariot and Chariotier lay overturn'd
And fiery foaming Steeds; what stood, recoyl'd
O'erwearied, through the faint Satanick Host
Defensive scarce, or with pale fear surpriz'd,
Then first with fear surpriz'd and sense of pain
Fled ignominious, to such evil brought
By sin of disobedience, till that hour
Not liable to fear, or flight, or pain.
Far otherwise th' inviolable Saints
In Cubick Phalanx firm advanc'd entire,
Invulnerable, impenetrably arm'd:
Such high advantages their innocence

Gave them above their foes, not to have fin'd,
Not to have disobey'd; in fight they stood
Unwearied, unobnoxious to be pain'd
By wound, though from their place by violence mov'd.

Now Night her course began, and over Heav'n
Inducing darkness, gratefull truce impos'd,
And silence on the odious din of War:
Under her Cloudy covert both retir'd
Victor and Vanquish'd: on the foughten field
Michael and his Angels prevalent
Encamping, plac'd in Guard their Watches round,
Cherubick waving fires: on th' other part
Satan with his rebellious disappear'd,
Far in the dark dislodg'd, and void of rest,
His Potentates to Council call'd by night;
And in the midst thus undismay'd began.

O now in danger try'd, now known in Arms
Not to be overpower'd, Companions dear,
Found worthy not of Liberty alone,
Too mean pretense, but what we more affect,
Honour, Dominion, Glory and Renown,
Who have sustain'd one day in doubtfull fight
(And if one day, why not eternal days?)
What Heavens Lord had powerfulest to send
Against us from about his Throne, and judg'd
Sufficient to subdue us to his will,
But proves not so: then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True 'tis, less firmly arm'd,
Some disadvantage we endur'd and pain,
Till now not known, but known as soon contemn'd,
Since now we find this our Empireal form

Inca-

Incapable of mortal injury
Imperishable, and though pierc'd, with wound
Soon closing, and by native vigour heal'd,
Of evil then so small as easie think
The remedy ; perhaps more valid Arms,
Weapons more violent, when next we meet,
May serve to better us, and worse our foes,
Or equal what between us made the odds,
In nature none : if other hidden cause
Left them Superiour, while we can preserve
Unhurt our minds, and understanding sound,
Due search and consultation will disclose.

He sate ; and in th' assembly next up stood
Nisroc, of Principalities the prime ;
As one he stood escap'd from cruel fight,
Sore toil'd, his riv'n Armes to havock hewn,
And cloudy in aspect, thus answering, spake.
Deliverer from new Lords, leader to free
Enjoyment of our right as Gods ; yet hard
For Gods, and too unequal work we find
Against unequal arms to fight in pain,
Against unpain'd, impassive ; from which evil
Ruine must needs ensue ; for what avails
Valour or strength, though matchless, quell'd with pain
Which all subdues, and makes remiss the hands
Of Mightiest ; Sense of pleasure we may well
Spare out of life perhaps, and not repine,
But live content, which is the calmest life :
But pain is perfect misery, the worst
Of evils, and excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded Enemies, or arm

Our selves with like defence, to me deserves
No less than for diliv'rance what we owe.

Whereto with look compos'd *Satan* reply'd.
Not uninvented that, which thou aright
Believest so main to our success, I bring;
Which of us who beholds the bright surface
Of this Ethereous mold whereon we stand,
This continent of spacious Heav'n, adorn'd
With Plant, Fruit, Flower, Ambrosial Gems, and Gold,
Whose Eye so superficially surveys
These things, as not to mind from whence they grow
Deep under ground, materials dark and crude,
Of spiritous and fiery spume, till toucht
With Heav'n's ray, and temper'd, they shoot forth
So beauteous, opning to the ambient light?
These in their dark Nativity the Deep
Shall yield us pregnant with infernal flame,
Which into hollow Engins long and round
Thick-ramm'd, at th' other bore with touch of fire
Dilated and infuriate shall send forth
From far with thundring noise among our foes
Such implements of mischief, as shall dash
To pieces and overwhelm whatever stands
Adverse, that they shall fear we have disarm'd
The thunderer of his onely dreaded bolt.
Nor long shall be our labour, yet e'er dawn,
Effect shall end our wish, mean while revive;
Abandon fear: to strength and counsel joyn'd
Think nothing hard, much less to be despair'd.
He ended, and his words their drooping chear
Enlightn'd, and their languisht hope reviv'd.
Th' invention all admir'd, and each how he
To be th' inventer mis'd, so easie it seem'd

Once

Once found, which yet unfound most would have thought
Impossible, yet haply of thy Race
In future days, if Malice should abound,
Some one intent on mischief, or inspir'd
With dev'lish machination might devise
Like instrument to plague the Sons of men
For sin, on war and mutual slaughter bent.
Forthwith from Council to the work they flew,
None arguing stood, innumerable hands
Were ready, in a moment up they turn'd
Wide the Celestial soil, and saw beneath
Th' originals of Nature in their crude
Conception: Sulphurous and Nitrous Foam
They found, they mingl'd, and with subtile Art,
Concocted and adusted they reduc'd
To blackest grain, and into store convey'd:
Part hidd'n veins digg'd up (nor hath this Earth
Entrails unlike) of Mineral and Stone,
Whereof to found their Engins and their Balls
Of missive ruine; part incentive reed
Provide, pernicious with one touch to fire.
So all e'er day-spring, under conscious Night
Secret they finish'd, and in order set,
With silent circumspection unesp'y'd.
Now when fair Morn Orient in Heav'n appear'd
Up rose the Victor Angels, and to Arms
The matin Trumpet Sung: in Arms they stood
Of Golden Panoply, refulgent Hoast,
Soon banded; others from the dawning Hills
Look'd round, and Scouts each Coast light-armed scoure,
Each quarter, to descry the distant foe,
Where lodg'd, or whither fled, or if for fight,
In motion or in alt: him soon they met
Under spread Ensigns moving nigh, in flow

But

But firm Battalion; back with speediest Sail
Zophiel, of Cherubim the swiftest wing,
Came flying, and in mid Air aloud thus cry'd.

Arm, Warriours, arm for fight, the foe at hand,
Whom fled we thought, will save us long pursuit
This day, fear not his flight; so thick a Cloud
He comes, and settl'd in his face I see
Sad resolution and secure: let each
His adamantine Coat gird well, and each
Fit well his Helm, gripe fast his orb'd Shield,
Born even or high, for this day will pour down,
If I conjecture ought, no driz'ling shower,
But ratling storm of Arrows barb'd with fire.
So warn'd he them aware themselves, and soon
In order, quit of all impediment:
Instant without disturb they took Allarm,
And onward move Embattel'd; when behold
Not distant far with heavy pace the Foe
Approaching gross and huge; in hollow Cube
Training his devilish Enginry, impal'd
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood
A while, but suddenly at head appear'd
Satan: And thus was heard commanding loud.

Vanguard, to right and left the Front unfold;
That all may see who hate us, how we seek
Peace and composure, and with open breast
Stand ready to receive them, if they like
Our overture, and turn not back perverse;
But that I doubt, however witness Heav'n,
Heav'n witness thou anon, while we discharge
Freely our part; ye who appointed stand

Doe as ye have in charge, and briefly touch
What we propound, and loud, that all may hear.

So scoffing in ambiguous words he scarce
Had ended ; when to Right and Left the Front
Divided, and to either Flank retir'd.
Which to our eyes discover'd new and strange,
A triple mounted row of Pillars laid
On Wheels, (for like to Pillars most they seem'd,
Or hollow'd bodies made of Oak and Fir,
With branches lopt, in Wood or Mountain fell'd,)
Brass, Iron, Stony mold, had not their mouths
With hideous orifice gap'd on us wide,
Portending hollow truce ; at each behind
A Seraph stood, and in his hand a Reed
Stood waving tipt with fire ; while we suspense,
Collected stood within our thoughts amus'd,
Not long, for sudden all at once their Reeds
Put forth, and to a narrow vent apply'd
With nicest touch. Immediate in a flame,
But soon obscur'd with smoke, all Heav'n appear'd,
From those deep throated Engines belcht, whose roar
Embowel'd with outrageous noise the Air,
And all her entrails tore, disgorging foul
Their devilish glut, chain'd Thunderbolts and Hail
Of Iron Globes, which on the Victor Host
Levell'd, with such impetuous fury smote, •
That whom they hit, none on their feet might stand,
Though standing else as Rock, but down they fell
By thousands, Angel on Arch-angel roll'd ;
The sooner for their Arms, unarm'd they might
Have easily as Spirits evaded swift
By quick contraction or remove ; but now
Foul dissipation follow'd, and forc'd rout ;

Nor

Nor serv'd it to relax their ferried files.
What should they doe? if on they rush't, repulse
Repeated, and indecent overthrow
Doubl'd would render them yet more despis'd,
And to their foes a laughter; for in view
Stood rank'd of Seraphim another row
In posture to displode their second tire
Of Thunder: back defeated to return
They worse abhorr'd. *Satan* beheld their plight,
And to his Mates thus in derision call'd.

O Friends, why come not on these Victors proud?
E'er while they fierce were coming, and when we,
To entertain them fair with open Front
And Breast, (what could we more?) propounded terms
Of composition, straight they chang'd their minds,
Flew off, and into strange vagaries fell,
As they would dance, yet for a dance they seem'd
Somewhat extravagant and wild, perhaps
For joy of offer'd peace: but I suppose
If our proposals once again were heard,
We should compell them to a quick result.

To whom thus *Belial* in like gamefome mood:
Leader, the terms we sent were terms of weight,
Of hard contents, and full of force, urg'd home,
Such as we might perceive amus'd them all,
And stumbl'd many, who receives them right,
Had need from head to foot well understand;
Not understood, this gift they have besides,
They shew us when our foes walk not upright.

So they among themselves in pleasant vein
Stood scoffing, heightn'd in their thoughts beyond

All doubt of Victory, eternal might
To match with their inventions they presum'd
So easie, and of his Thunder made a scorn,
And all his Hoast derided, while they stood
A while in trouble; but they stood not long,
Rage prompted them at length, and found them arms
Against such hellish mischief fit to oppose.
Forthwith (behold the excellence, the power
Which God hath in his mighty Angels plac'd)
Their Arms away they threw, and to the Hills
(For Earth hath this variety from Heav'n
Of pleasure situate in Hill and Dale)
Light as the Lightning glimpse they ran, they flew,
From their foundations loosning to and fro
They pluck'd the seated Hills with all their load,
Rocks, Waters, Woods, and by the shaggy tops
Up lifting bore them in their hands: Amaze,
Be sure, and terrour seisd the rebel Hoast,
When coming towards them so dread they saw
The bottom of the Mountains upward turn'd,
Till on those curst Engins triple-row
They saw them whelm'd, and all their confidence
Under the weight of Mountains buried deep,
Themselves invaded next, and on their heads
Main Promontories flung, which in the Air
Came shadowing, and oppress'd whole Legions arm'd,
Their armour help'd their harm, crush'd in and bruis'd
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long struggling underneath, e'er they could wind
Out of such prison, though Spirits of purest light,
Purest at first, now gross by sinning grown.
The rest in imitation to like Arms
Betook them, and the neighbouring Hills up tore;

So Hills amid the Air encountred Hills
Hurl'd to and fro with jaculation dire,
That under ground, they fought in dismal shade;
Infernal noise; War seem'd a civil Game
To this uproar; horrid confusion heapt
Upon confusion rose: and now all Heav'n
Had gone to wrack, with ruine overspread,
Had not th' Almighty Father where he sits
Shrin'd in his Sanctuary of Heav'n secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advis'd:
That his great purpose he might so fulfill,
To honour his Anointed Son aveng'd
Upon his Enemies, and to declare
All power on him transferr'd: whence to his Son
Th' Assessour of his Throne he thus began.

Effulgence of my Glory, Son belov'd,
Son, in whose face invisible is beheld
Visibly, what by Deity I am,
And in whose hand what by Decree I doe,
Second Omnipotence, two days are past,
Two days, as we compute the days of Heav'n,
Since *Michael* and his Powers went forth to tame
These disobedient; sore hath been their fight,
As likeliest was, when two such Foes went arm'd;
For to themselves I left them, and thou know'st,
Equal in their Creation they were form'd,
Save what sin hath impair'd, which yet hath wrought
Insensibly, for I suspend their doom;
Whence in perpetual fight they needs must last
Endless, and no solution will be found:
War wearied hath perform'd what war can doe,
And to disorder'd rage let loose the reins,

With

With Mountains as with Weapons arm'd, which makes
Wild work in Heav'n, and dangerous to the main.
Two days are therefore past, the third is thine;
For thee I have ordain'd it, and thus far
Have suffer'd that the Glory may be thine
Of ending this great War, since none but Thou
Can end it. Into thee such Vertue and Grace
Immense I have transfus'd, that all may know
In Heav'n and Hell thy power above compare,
And this perverse Commotion govern'd thus,
To manifest thee worthiest to be Heir
Of all things, to be Heir and to be King
By sacred Unction, thy deserved right.
Go then thou Mightiest in thy Father's might,
Ascend my Chariot, guide the rapid Wheels
That shake Heav'n's basis, bring forth all my War,
My Bow and Thunder, my Almighty arms
Gird on, and Sword upon thy puissant Thigh;
Pursue these sons of Darkness, drive them out
From all Heav'n's bounds into the utter Deep:
There let them learn, as likes them, to despise
God and *Messiah* his anointed King.

He said, and on his Son with Rays direct
Shone full, he all his Father full exprest
Ineffably into his face receiv'd,
And thus the filial Godhead answering spake.

O Father, O supreme of Heav'nly Thrones,
First, Highest, Holiest, Best, thou always seek'st
To glorifie thy Son, I always thee,
As is most just; this I my Glory account,
My exaltation, and my whole delight,
That thou in me well pleas'd, declar'st thy will

Fulfill'd, which to fulfill is all my bliss.
Sceptre and Power, thy giving, I assume,
And gladlier shall resign, when in the end
Thou shalt be All in All; and I in thee
For ever, and in me all whom thou lov'st:
But whom thou hat'st I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things; and shall soon,
Arm'd with thy might, rid Heav'n of these rebell'd,
To their prepar'd ill Mansion driven down
To chains of darkness, and th' undying Worm,
That from thy just obedience could revolt,
Whom to obey is happiness entire.
Then shall thy Saints unmixt, and from th' impure
Far separate, circling thy holy Mount
Unfeign'd *Hallelujahs* to thee sing,
Hymns of high Praise, and I among them chief.
So said, he o'er his Sceptre bowing, rose
From the right hand of Glory where he sat,
And the third sacred Morn began to shine
Dawning through Heav'n; forth rush'd with whirlwind sound
The Chariot of Paternal Deity,
Flashing thick flames, Wheel within Wheel undrawn,
It self instinct with Spirit, but convey'd
By four Cherubick shapes, four faces each
Had wondrous, as with Stars their bodies all
And wings were set with eyes, with eyes the wheels
Of Beril, and carrying fires between;
Over their Heads a crystal Firmament,
Whereon a Saphire Throne, inlaid with pure
Amber, and colours of the showry Arch.
He in Celestial Panoply all arm'd
Of radiant *Urim*, work divinely wrought,
Ascended, at his right hand Victory

Sate Eagle-wing'd, beside him hung his Bow
And Quiver, with three-bolted Thunder stor'd,
And from about him fierce Effusion roll'd
Of smoke and bickering flame, and sparkles dire;
Attended with ten thousand thousand Saints,
He onward came, far off his coming shone,
And twenty thousand (I their number heard)
Chariots of God, half on each hand were seen:
He on the wings of Cherub rode sublime
On the CrySTALLINE Sky, in Saphir Thron'd.
Illustrious far and wide, but by his own
First seen, them unexpected joy surpriz'd,
When the great Ensign of *Messiah* blaz'd
Aloft by Angels born, his Sign in Heav'n:
Under whose conduct *Michael* soon reduc'd
His Army, circumfus'd on either Wing,
Under their head imbodied all in one.
Before him Power Divine his way prepar'd;
At his command th'unrooted Hills retir'd
Each to his place, they heard his voice and went
Obsequious, Heav'n his wonted face renew'd,
And with fresh Flourets Hill and Valley smil'd.
This saw his hapless foes, but stood obdur'd,
And to rebellious fight rallied their powers
Insensate, hope conceiving from despair.
In heav'nly Spirits could such perverseness dwell?
But to convince the proud what signs avail,
Or wonders move th'obdurate to relent?
They harden'd more by what might most reclaim,
Grieving to see his Glory, at the sight
Took envy, and aspiring to his height,
Stood reibattel'd fierce, by force or fraud
Weening to prosper, and at length prevail
Against God and *Messiah*, or to fall

In

In universal ruine last, and now
To final Battel drew, disdaining flight,
Or faint retreat: when the great Son of God
To all his Hoast on either hand thus spake.

Stand still in bright array ye Saints, here stand
Ye Angels arm'd, this day from Battel rest;
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous Cause,
And as ye have receiv'd, so have ye done
Invincibly; but of this cursed Crew
The punishment to other hand belongs,
Vengeance is his, or whose he sole appoints;
Number to this days work is not ordain'd
Nor multitude, stand only, and behold
God's indignation on these Godless pour'd
By me, not you but me they have despis'd,
Yet envy'd; against me is all their Rage,
Because the Father, t' whom in Heav'n supreme
Kingdom and Power and Glory appertains,
Hath honour'd me according to his will,
Therefore to me their doom he hath assign'd;
That they may have their wish, to try with me
In Battel which the stronger proves, they all,
Or I alone against them, since by strength
They measure all, of other excellence
Not emulous; nor care who them excels;
Nor other strife with them do I vouchsafe.

So spake the Son, and into terrour chang'd
His count'nance too severe to be beheld,
And full of wrath bent on his Enemies.
At once the Four spread out their Starry wings
With dreadful shade contiguous, and the Orbs

Of his fierce Chariot roll'd, as with the sound
Of torrent Flouds, or of a numerous Hoast.
He on his impious Foes right onward drove,
Gloomy as Night; under his burning Wheels
The stedfast Empyrean shook throughout,
All but the Throne it self of God. Full soon
Among them he arriv'd; in his right hand
Grasping ten thousand Thunders, which he sent
Before him such as in their Souls infix'd
Plagues; they astonisht all resistance lost,
All courage; down their idle Weapons drop'd;
O'er Shields and Helms, and helmed Heads he rode
Of Thrones and mighty Seraphim prostrate,
That wist the Mountains now might be again
Thrown on them as a shelter from his ire.
Nor less on either side tempestuous fell
His Arrows, from the fourfold-visag'd Four,
Distinct with Eyes, and from the living Wheels
Distinct alike with multitude of eyes,
One Spirit in them rul'd, and every eye
Glar'd Lightning, and shot forth pernicious Fire
Among th' accurst, that wither'd all their strength,
And of their wonted vigour left them drain'd,
Exhausted, spiritless, afflicted, fall'n.
Yet half his strength he put not forth, but check'd
His Thunder in mid Volie, for he meant
Not to destroy, but root them out of Heaven:
The overthrown he rais'd, and as a Herd
Of Goats or timorous flock together throng'd
Drove them before him Thunder-struck, pursu'd
With terrours and with furies to the bounds
And Crystal Wall of Heav'n, which op'ning wide,
Roll'd inward, and a spacious Gap disclos'd
Into the wastful Deep; the monstrous sight

Strook them with horreur backward, but far worse
Urg'd them behind; headlong themselves they threw
Down from the verge of Heav'n, Eternal wrath
Burnt after them to the bottomless pit.

Hell heard th' unsufferable noise, Hell saw
Heav'n ruining from Heav'n and would have fled
Affrighted; but strict Fate had cast too deep
Her dark foundations; and too fast had bound.
Nine days they fell; confounded *Chaos* roar'd,
And felt tenfold confusion in their fall
Through his wild Anarchy, so huge a rout
Incumber'd him with ruine: Hell at last
Yawning receiv'd them whole, and on them clos'd;
Hell their fit habitation fraught with fire
Unquenchable, the house of woe and pain,
Disburd'nd Heaven rejoic'd, and soon repair'd
Her mural breach, returning whence it roll'd.
Sole Victor from th'expulsion of his Foes
Messiah his triumphal Chariot turn'd:
To meet him all his Saints, who silent stood
Eye witnesses of his Almighty Acts,
With Jubilee advanc'd; and as they went,
Shaded with branching Palm, each order bright,
Sung Triumph, and him sung Victorious King,
Son, Heir and Lord, to him Dominion giv'n,
Worthiest to Reign: he celebrated rode
Triumphant through mid Heav'n, into the Courts
And Temple of his mighty Father Thron'd
On high: who into Glory him receiv'd,
Where now he sits at the right hand of bliss.

Thus measuring things in Heav'n by things on Earth
At thy request, and that thou mayest beware

By

By what is past, to thee I have reveal'd
What might have else to human Race been hid ;
The discord which befell, and War in Heav'n
Among th' Angelick Powers, and the deep fall
Of those too high aspiring, who rebell'd
With *Satan*, he who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereav'd of happiness thou may'st partake
His punishment, Eternal misery ;
Which would be all his solace and revenge,
As a despite done against the most High,
Thee once to gain Companion of his woe.
But list'n not to his Temptations, warn
Thy weaker: let it profit thee to have heard
By terrible Example the reward
Of disobedience; firm they might have stood,
Yet fell; remember, and fear to transgress.

The end of the Sixth Book.

Paradise Lost.

B O O K VII.

THE ARGUMENT.

Raphael at the request of Adam relates how and wherefore this World was first created; that God, after the expelling of Satan and his Angels out of Heav'n, declar'd his pleasure to create another World and other Creatures to dwell therein; sends his Son with Glory and attendance of Angels to perform the Work of Creation in six days: the Angels celebrate with Hymns the performance thereof, and his reascension into Heaven.

DEscend from Heav'n, *Urània*, by that name
 If rightly thou art call'd, whose voice divine
 Following, above th' *Olympian* Hill I soar,
 Above the flight of *Pegasean* wing.
 The meaning, nor the name I call: for thou
 Nor of the *Muses* nine, nor on the top
 Of old *Olympus* dwell'st, but Heav'nly born,
 Before the Hills appear'd, or Fountain flow'd,
 Thou with Eternal Wisdom didst converse,
 Wisdom thy Sister, and with her didst play
 In presence of th' Almighty Father, pleas'd
 With thy Celestial Song. Up led by thee
 Into the Heav'n of Heav'ns I have presum'd,
 An Earthly Guest, and drawn Empyrean Air,

Thy





Thy tempring; with like safety guided down
Return me to my native Element:
Left from this flying Steed unrein'd, (as once
Bellerophon, though from a lower Clime)
Dismounted, on th' *Aleian* Field I fall
Erroneous there to wander and forlorn.
Half yet remains unsung but narrower bound
Within the visible Diurnal Sphere;
Standing on Earth, not rapt above the Pole,
More safe I sing with mortal voice, unchang'd
To hoarse or mute, though fall'n on evil days,
On evil days though fall'n, and evil tongues;
In darkness, and with dangers compass'd round,
And solitude; yet not alone, while thou
Visit'st my slumbers Nightly, or when Morn
Purples the East: still govern thou my Song,
Urania, and fit audience find, though few.
But drive far off the barbarous dissonance
Of *Bacchus* and his revellers, the Race
Of that wild Rout that tore the *Thracian* Bard
In *Rhodope*, where Woods and Rocks had Ears
To rapture, till the savage clamour drown'd
Both Harp and Voice; nor could the Muse defend
Her Son. So fail not thou, who thee implores:
For thou art Heav'nly, she an empty dream.

Say, Goddess, what ensu'd when *Raphael*,
The affable Arch-Angel, had forewarn'd
Adam by dire example to beware
Apostasie, by what befell in Heaven
To these Apostates, lest the like befall
In Paradise to *Adam* or his Race,
Charg'd not to touch the interdicted Tree,

If they transgress, and flight that sole command,
So easily obey'd amid the choice
Of all tastes else to please their appetite,
Though wandring. He with his consoled *Eve*
The story heard attentive, and was fill'd
With admiration, and deep Muse to hear
Of things so high and strange, things to their thought
So unimaginable as hate in Heav'n,
And War so near the Peace of God in bliss
With such confusion: but the evil soon
Driv'n back redounded as a flood on those
From whom it sprung, impossible to mix
With Blessedness. Whence *Adam* soon repeal'd
The doubts that in his heart arose: and now
Led on, yet sinless, with desire to know
What nearer might concern him, how this World
Of Heav'n and Earth conspicuous first began,
When, and whereof created, for what cause,
What within *Eden* or without was done
Before his memory, as one whose drought
Yet scarce allay'd still eyes the current stream,
Whose liquid murmur heard new thirst excites,
Proceeded thus to ask his Heav'nly Guest.

Great things, and full of wonder in our ears,
Far differing from this World, thou hast reveal'd,
Divine Interpreter, by favour sent
Down from the Empyrean to forewarn
Us timely of what might else have been our loss,
Unknown, which humane knowledge could not reach:
For which to th' infinitely Good we owe
Immortal thanks, and his admonishment
Receive with solemn purpose to observe
Immutably his sov'reign will, the end

Of

Of what we are. But since thou hast vouchsaf'd
Gently for our instruction to impart
Things above Earthly thought, which yet concern'd
Our knowing, as to highest wisdom seem'd,
Deign to descend now lower, and relate
What may no less perhaps avail us known,
How first began this Heav'n which we behold
Distant so high, with moving Fires adorn'd
Innumerable, and this which yields or fills
All space, the ambient Air wide interfus'd
Imbracing round this florid Earth, what cause
Mov'd the Creator in his holy rest
Through all Eternity so late to build
In *Chaos*, and the work begun, how soon
Absolv'd, if unforbid thou may'st unfold
What we, not to explore the secrets, ask
Of his Eternal Empire, but the more
To magnific his work, the more we know.
And the great Light of Day yet wants to run
Much of his race though steep, suspense in Heav'n
Held by thy voice, thy potent voice he hears,
And longer will delay to hear thee tell
His Generation, and the rising Birth
Of Nature from the unapparent Deep:
And if the Star of Evening and the Moon
Haste to thy audience, Night with her will bring
Silence, and Sleep listning to thee will watch,
Or we can bid his absence, till thy Song
End and dismiss thee e'er the Morning shine.

Thus *Adam* his illustrious Guest besought:
And thus the Godlike Angel answer'd mild.
This also thy request with caution askt
Obtain: though to recount Almighty works

What

What words or tongue of Seraph can suffice,
Or heart of man suffice to comprehend?
Yet what thou canst attain, which best may serve
To glorifie the Maker, and infer
Thee also happier, shall not be withheld
Thy hearing, such Commission from above
I have receiv'd, to answer thy desire
Of knowledge within bounds; beyond abstain
To ask, nor let thine own inventions hope
Things not reveal'd, which th'invisible King,
Onely Omniscient, hath suppress'd in Night,
To none communicable in Earth or Heav'n:
Enough is left besides to search and know.
But Knowledge is as Food, and needs no less
Her Temperance over Appetite, to know.
In measure what the mind may well contain,
Oppresses else with surfeit, and soon turns
Wisdom to Folly, as nourishment to wind.

Know then, that after *Lucifer* from Heav'n
(So call him, brighter once amidst the Hoast
Of Angels, than that Star the Stars among)
Fell with his flaming Legions through the Deep
Into his place, and the great Son return'd
Victorious with his Saints, th'Omnipotent
Eternal Father from his Throne beheld
Their multitude, and to his Son thus spake.

At least our envious Foe hath fail'd, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat
Of Deity supreme, us dispossest,
He trusted to have seisd, and into fraud
Drew many, whom their place knows here no more;

Yet

Yet far the greater part have kept, I see,
Their Station, Heav'n yet populous retains
Number sufficient to possess her Realms
Though wide, and this high Temple to frequent
With Ministeries due and solemn Rites:
But lest his heart exalt him in the harm
Already done, to have dispeopl'd Heav'n
My damage fondly deem'd, I can repair
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another World, out of one man a race
Of men innumerable; there to dwell,
Not here, till by degrees of merit rais'd
They open to themselves at length the way
Up hither, under long obedience try'd,
And Earth be chang'd to Heav'n, and Heav'n to Earth,
One Kingdom, Joy and Union without end.
Mean while inhabit laxè, ye Powers of Heav'n,
And thou my Word, begotten Son, by thee
This I perform, speak thou, and be it done:
My overshadowing Spirit and might with thee
I send along, ride forth, and bid the Deep
Within appointed bounds by Heav'n and Earth,
Boundless the Deep, because I am who fill
Infinitude, nor vacuous the space.
Though I uncircumscrib'd my self retire,
And put not forth my goodness, which is free
To act or not, Necessity and Chance
Approach not me, and what I will is Fate.

So spake th' Almighty, and to what he spake
His Word, the filial Godhead, gave effect.
Immediate are the acts of God, more swift
Than time or motion, but to humane ears

Cannot

Cannot without process of speech be told,
So told as earthly notion can receive.
Great triumph and rejoycing was in Heav'n
When such was heard declar'd th' Almighty's will;
Glory they sung to the most High, good will
To future men, and in their dwellings peace:
Glory to him whose just avenging ire
Had driven out th'ungodly from his sight
And th'habitations of the just; to him
Glory and praise whose wisdom had ordain'd
Good out of evil to create, in stead
Of spirits malign a better Race to bring
Into their vacant room, and thence diffuse
His good to Worlds and Ages infinite.
So sang the Hierarchies: Mean while the Son
On his great expedition now appear'd
Girt with Omnipotence, with radiance crown'd
Of Majesty Divine, Sapience and Love
Immense, and all his Father in him shone.
About his Chariot numberless were pour'd
Cherub and Seraph, Potentates and Thrones,
And Virtues, winged Spirits, and Chariots wing'd,
From th' Armoury of God, where stand of old
Myriads between two brazen Mountains lodg'd
Against a solemn day, harness at hand,
Celestial Equipage; and now came forth
Spontaneous, for within them Spirit liv'd,
Attendant on their Lord: Heav'n open'd wide
Her ever-during Gates, harmonious sound
On golden hinges moving, to let forth
The King of Glory in his powerful Word
And Spirit coming to create new Worlds.
On Heav'nly ground they stood, and from the shore
They view'd the vast immeasurable Abyss

Outra-

Outrageous as a Sea, dark, wasteful, wild,
Up from the bottom turn'd by furious winds
And surging waves, as Mountains to assault
Heav'n's height, and with the Centre mix the Pole.

Silence, ye troubl'd waves, and thou, Deep, peace,
Said then th' Omnifick Word, your Discord end.

Nor staid, but on the wings of Cherubim
Uplifted, in Paternal Glory rode
Far into *Chaos*, and the World unborn;
For *Chaos* heard his voice: him all his Train
Follow'd in bright procession to behold
Creation, and the wonders of his might.
Then staid the fervid Wheels, and in his hand
He took the golden Compasses, prepar'd
In God's Eternal store, to circumscribe
This Universe, and all created things:
One foot he centr'd, and the other turn'd
Round through the vast profundity obscure,
And said, thus far extend, thus far thy bounds,
This be thy just Circumference, O World.
Thus God the Heav'n created, thus the Earth,
Matter unform'd and void: Darkness profound
Cover'd th' Abyss: but on the watry calm
His brooding wings the Spirit of God outspread,
And vital virtue infus'd, and vital warmth
Throughout the fluid Mass, but downward purg'd
The black tartareous cold infernal dregs
Adverse to life: then founded, then conglob'd
Like things to like, the rest to several place
Disparted, and between spun out the Air,
And Earth self-balanc'd on her Centre hung.

Let there be light, said God, and forthwith light
Ethereal, first of things, quintessence pure
Sprung from the Deep, and from her Native East
To journey through the airy gloom began,
Spher'd in a radiant Cloud, for yet the Sun
Was not; she in in a cloudy Tabernacle
Sojourn'd the while. God saw the Light was good;
And light from darkness by the Hemisphere
Divided: Light the Day, and Darkness Night
He nam'd. Thus was the first Day Ev'n and Morn:
Nor past uncelebrated, nor unsung
By the Celestial Choirs, when Orient Light
Exhaling first from Darkness they beheld;
Birth-day of Heav'n and Earth; with joy and shout
The hollow Universal Orb they fill'd,
And touch'd their golden Harps, and hymning prais'd
God and his works, Creatour him they sung,
Both when first Evening was, and when first Morn.

Again, God said, let there be Firmament
Amid the Waters, and let it divide
The Waters from the Waters: and God made
The Firmament, expanse of liquid, pure,
Transparent, Elemental Air, diffus'd
In circuit to the uttermost convex
Of this great round: partition firm and sure,
The Waters underneath from those above
Dividing: for as Earth, so he the World
Built on circumfluous Waters calm, in wide
Crystalline Ocean, and the loud misrule
Of Chaos far remov'd, lest fierce extremes
Contiguous might distemper the whole frame:
And Heav'n he nam'd the Firmament: So Ev'n

And

And Morning *Chorus* sung the second day.

The Earth was form'd, but in the Womb as yet
Of Waters, Embryon immature involv'd,
Appear'd not: over all the face of Earth
Main Ocean flow'd, not idle, but with warm
Prolifick humour soft'ning all her Globe,
Fermented the great Mother to conceive,
Sate with moisture, when God said
Be gather'd now ye Waters under Heav'n
Into one place, and let dry Land appear,
Immediately the Mountains huge appear
Emergent, and their broad bare backs up heave
Into the Clouds, their tops ascend the Sky:
So high as Heav'n the tumid Hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of Waters; thither they
Hasted with glad precipitance, uproll'd
As drops on dust conglobing from the dry;
Part rise in crystal Wall, or ridge direct,
For haste; such flight the great command impress'd
On the swift floods: as Armies at the call
Of Trumpet (for of Armies thou hast heard)
Troop to their Standard so the watry throng,
Wave rolling after Wave, where they found,
If steep, with torrent rapture, if through Plain,
Soft-ebbing; nor withstood them Rock or Hill,
But they, or under ground, or circuit wide
With Serpent error wandering, found their way,
And on the watry Oose deep Channels wore;
Easie, e'er God had bid the ground be dry,
All but within banks, where Rivers now
Stream, and perpetual draw their humid train.
The dry Land, Earth, and the great receptacle

Of congregated Waters he call'd Seas:
And saw that it was good, and said, Let th' Earth
Put forth the verdant Grass, Herb yielding Seed,
And Fruit Tree yielding Fruit after her kind;
Whose Seed is in her self upon the Earth.
He scarce had said, when the bare Earth, till then
Desart and bare, unsightly, unadorn'd,
Brought forth the tender Grass, whose verdure clad
Her Universal Face with pleasant green,
Then Herbs of every leaf, that sudden flour'd
Op'ning their various colours, and made gay
Her bosom smelling sweet: and these scarce blown
Forth flourish'd thick the clustring Vine, forth crept
The smelling Gourd, up stood the corny Reed
Embattel'd in her Field: and th' humble Shrub.
And Bush with friz'd hair implicit: last
Rose as in Dance the stately Trees, and spread
Their branches hung with copious Fruit; or gem'd
Their blossoms: with high Woods the Hills were crown'd,
With tufts the Valleys and each Fountain side,
With borders long the Rivers. That Earth now
Seem'd like to Heav'n, a seat where God might dwell
Or wander with delight, and love to haunt
Her sacred shades: though God had not yet rain'd
Upon the Earth, and man to till the Ground
None was, but from the Earth a dewy Mist
Went up and water'd all the ground, and each
Plant of the Field, which e'er it was in th' Earth
God made, and every Herb, before it grew
On the green stem; God saw that it was good.
So Ev'n and Morn recorded the third day.

Again th' Almighty spake: Let there be Lights
High in th' expanse of Heav'n to divide

The

The Day from Night; and let them be for Signs,
For Seasons, and for Days, and circling Years,
And let them be for Lights as I ordain
Their Office in the Firmament of Heav'n
To give Light on the Earth; and it was so.
And God made two great Lights, great for their use
To Man, the greater to have rule by Day,
The less by Night altern: and made the Stars,
And set them in the Firmament of Heav'n
To illuminate the Earth, and rule the Day
In their vicissitude, and rule the Night,
And Light from darkness to divide. God saw,
Surveying his great Work, that it was good:
For of Celestial bodies first the Sun
A mighty Sphere he fram'd, unlightsome first,
Though of Ethereal Mold: then form'd the Moon
Globose, and every magnitude of Stars,
And sow'd with Stars the Heav'n thick as a field:
Of Light by far the greater part he took,
Transplanted from her cloudy shrine, and plac'd
In the Sun's Orb, made porous to receive
And drink the liquid Light, firm to retain
Her gather'd beams, great Palace now of Light.
Hither as to their Fountain other Stars
Repairing in their gold'n Urns draw light,
And hence the Morning Planet gilds her horns;
By tincture or reflection they augment
Their small peculiar, though from humane sight
So far remote, with diminution seen.
First in his East the glorious Lamp was seen,
Regent of Day, and all th' Horizon round
Invested with bright Rays, jocund to run
His longitude through Heav'n's high rode: the grey
Dawn, and the *Pleiades* before him danc'd

Shedding

Shedding sweet influence: less bright the Moon,
But opposite in level'd West was set
His mirrour, with full face borrowing her Light
From him, for other light she needed none
In that aspect, and still that distance keeps
Till Night, then in the East her turn she shines;
Revolv'd on Heav'n's great Axle, and her reign
With thousand lesser Lights dividual holds,
With thousand thousand Stars, that then appear'd
Spangling the Hemisphere; then first adorn'd
With the bright Luminaries that fate and rose,
Glad evening and glad Morn crown'd the fourth day.

And God said, Let the Waters generate
Reptile with Spawn abundant, living Soul:
And let Fowl flie above the Earth, with wings
Display'd on th' open Firmament of Heav'n.
And God created the great Whales, and each
Soul living, each that crept, which plenteously
The Waters generated by their kinds,
And every Bird of wing after his kind;
And saw that it was good, and blest'd them, saying
Be fruitful, multiply, and in the Seas
And Lakes, and running Streams the waters fill;
And let the Fowl be multiply'd on the Earth,
Forthwith the Sounds and Seas, each Creek and Bay
With Frie innumerable swarm, and shoals
Of Fish that with their Finns and shining Scales
Glide under the green Wave, in Sculls that oft
Bank the mid Sea: part single or with mate
Graze the Sea-weed their pasture, and through Groves
Of Coral stray, or sporting with quick glance
Shew to the Sun their wav'd coats dropt with Gold,
Or in their Pearly shells at ease, attend

Moist

Moist nutriment, or under Rocks their food
In jointed Armour watch: on smooth the Seal
And bended Dolphins play: part huge of bulk
Wallowing unwieldy, enormous in their Gate
Tempest the Ocean: there Leviathan
Hugest of living Creatures, on the Deep
Stretcht like a Promontory sleeps or swims,
And seems a moving Land, and at his Gills
Draws in, and at his Trunk spouts out a Sea.
Mean while the tepid Caves, and Fens and Shores
Their Brood as numerous hatch, from th'Egg that soon
Bursting with kindly rupture forth disclos'd
Their callow young, but feather'd soon and fledge
They sum'd their Pens, and soaring th'air sublime
With clang despis'd the ground, under a cloud
In prospect; there the Eagle and the Stork
On Cliffs and Cedar tops their Eyries build:
Part loosely wing the Region, part more wise
In common, rang'd in figure wedge their way.
Intelligent of Seasons, and set forth
Their Airy Caravan high over Seas
Flying, and over Lands with mutual wing
Easing their flight; so steers the prudent Crane
Her annual Voyage, born on Winds; the Air
Floats, as they pass, fann'd with unnumber'd plumes
From Branch to Branch the smaller Birds with song
Solac'd the Woods, and spread their painted wings
Till Ev'n, nor then the solemn Nightingale
Ceas'd warbling, but all night tun'd her soft lays;
Others on Silver Lakes and Rivers bath'd
Their downy Breast; the Swan with arched Neck
Between her white wings mantling proudly, rows
Her state with Oary feet: yet oft they quit
The Dank, and rising on stiff Pennons, towre

The

The mid Aereal Sky: others on ground
Walk'd firm; the crested Cock whose clarion sounds
The silent hours, and th' other whose gay Train
Adorns him, colour'd with the florid hue
Of Rainbows and Starry Eyes. The Waters thus
With Fish replenisht, and the Air with Fowl,
Ev'ning and Morn solemniz'd the Fifth day.

The Sixth, and of Creation last arose
With Evening Harps and Matin, when God said,
Let th' Earth bring forth Fowl living in her kind,
Cattel and creeping things, and Beast of the Earth,
Each in their kind. The Earth obey'd, and streight
Op'ning her fertile Womb, teem'd at a Birth
Innumerable living Creatures, perfect forms,
Limb'd and full grown: out of the ground up rose
As from his Lair the wild Beast where he wons
In Forest wild, in Thicket, Brake or Den;
Among the Trees in pairs they rose, they walk'd:
The Cattel in the Fields and Meadows green:
Those rare and solitary, these in flocks
Pasturing at once, and in broad Herds upsprung,
The grassie Clods now calv'd, now half appear'd
The tawny Lion, pawing to get free
His hinder parts, then springs as broke from Bonds,
And Rampant shakes his brinded Mane; the Ounce,
The Libbard and the Tygre, as the Moal
Rising, the crumbl'd Earth above them threw
In Hillocks: the swift Stag from under ground
Bore up his branching Head: scarce from his mold
Behemoth biggest born of Earth upheav'd
His vastness: Fleec'd the Flocks and bleating rose,
As Plants: ambiguous between Sea and Land
The River Horse and scaly Crocodile.

At

At once come forth whatever creeps the ground,
Insect or Worm: those wav'd their limber fans
For wings, and smallest Lineaments exact
In all the Liveries deck'd of Summers pride
With spots of Gold and Purple, azure and green:
These as a line their long dimension drew,
Streaking the ground with sinuous trace; not all
Minims of Nature; some of Serpent-kind
Wondrous in length and corpulence involv'd
Their Snaky foulds, and added wings. First crept
The Parsimonious Emmet, provident
Of future, in small room large heart enclos'd.
Pattern of just equality perhaps
Hereafter, joyned in her popular Tribes
Of Commonalty: swarming next appear'd
The Female Bee that feeds her Husband Drone
Deliciously, and builds her waxen Cells
With Honey stor'd: the rest are numberless,
And thou their natures know'st; and gav'st them names,
Needless to be repeated; nor unknown
The Serpent subtil'st Beast of all the field,
Of huge extent sometimes, with brazen eyes
And hairy Mane terrifick, though to thee
Not noxious, but obedient at thy call.
Now Heav'n in all her glory shone, and roll'd
Her motions, as the great-Mover's hand
First wheel'd their course: Earth in her rich attire
Consummate lovely smil'd; Air, Water, Earth
By Fowl, Fish, Beast, was flown, was swum, was walkt
Frequent; and of the sixth day yet remain'd;
There wanted yet the Master work, the end
Of all yet done; a Creature who not prone
And Brute as other Creatures, but endu'd
With Sanctity of Reason, might erect

His stature, and upright with Front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heav'n,
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in Devotion, to adore
And worship God Supreme, who made him chief
Of all his works: therefore th' Omnipotent
Eternal Father (for where is not he
Présent) thus to his Son audibly spake,

Let us make now Man in our image, Man
In our similitude, and let them rule
Over the Fish and Fowl of Sea and Air,
Beast of the Field, and over all the Earth,
And every creeping thing that creeps the ground.
This said, he form'd thee, *Adam*, thee O Man
Dust of the ground, and in thy nostrils breath'd
The breath of Life; in his own Image he
Created thee, in the Image of God
Express, and thou becam'st a living Soul.
Male he created thee, but thy consort
Female for Race; then blest Mankind, and said,
Be fruitful, multiply and fill the Earth,
Subdue it, and throughout Dominion hold
Over Fish of the Sea, Fowl of the Air,
And every living thing that moves on the Earth
Whereever thus created, for no place
Is yet distinct by name, thence, as thou know'st,
He brought thee into this delicious Grove,
This Garden, planted with the Trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food
Gave thee, all sorts are here that all th' Earth yields

Variety

Variety without end; but of the Tree
Which tasted works knowledge of Good and Evil,
Thou may'st not; in the day thou eat'st, thou dy'st;
Death is the penalty impos'd, beware,
And govern well thy appetite, lest sin
Surprise thee, and her black attendant Death.
Here finish'd he, and all that he had made
View'd, and behold all was entirely good;
So Ev'n and Morn accomplish'd the Sixth day:
Yet not till the Creatour from his work
Desisting, though unwearied, up return'd
Up to the Heav'n of Heav'ns his high abode,
Thence to behold the new created World
Th' addition of his Empire, how it shew'd
In prospect from his Throne, how good, how fair,
Answering his great Idea. Up he rode
Follow'd with acclamation and the sound
Symphonious of ten thousand Harps that tun'd
Angelick harmonies: the Earth, the Air
Resounded, (thou remember'st, for thou heard'st)
The Heav'ns and all the Constellations rung,
The Planets in their station listning stood,
While the bright Pomp ascended jubilant.
Open, ye everlasting Gates, they sung,
Open, ye Heav'ns, your living doors; let in
The great Creatour from his work return'd
Magnificent, his six days work, a World;
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just Men
Delighted, and with frequent intercourse
Thither will send his winged Messengers
On errands of supernal Grace. So sung
The glorious train ascending: He through Heav'n,
That open'd wide her blazing Portals, led

To God's Eternal house direct the way,
A broad and ample rode, whose dust is Gold
And pavement Stars, as Stars to thee appear,
Seen in the Galaxy, that Milky way
Which nightly as a circling Zone thou seest
Powder'd with Stars. And now on Earth the Seventh
Evening arose in *Eden*, for the Sun
Was set, and twilight from the East came on,
Forerunning Night; when at the holy Mount
Of Heav'n's high-seated top, th' Imperial Throne
Of Godhead, fixt for ever firm and sure,
The Filial Power arriv'd, and fate him down
With his great Father (for he also went
Invisible, yet staid (such privilege
Hath Omnipresence) and the work ordain'd
Author and end of all things, and from work
Now resting, blest'd and hallow'd the Seventh day,
As resting on that day from all his work,
But not in silence holy kept; the Harp
Had work and rested not, the solemn Pipe,
And Dulcimer, all Organs of sweet stop,
All sounds on fret by string or Golden Wire
Temper'd soft Tunings, intermixt with Voice
Choral or Unison: of incense Clouds
Fuming from Golden Censers hid the Mount.
Creation and the Six days acts they sung,
Great are thy works, *Jehovah*, infinite
Thy power; what thought can measure thee or tongue
Relate thee? greater now in thy return
Than from the Giant Angels; thee that day
Thy Thunders magnifi'd; but to create
Is greater than created to destroy.
Who can impair thee, mighty King, or bound
Thy Empire? easily the proud attempt

Of

Of Spirits apostate and their Counsels vain
Thou hast repell'd, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might: his evil
Thou usest, and from thence creat'st more good.
Witness this new-made World, another Heav'n
From Heaven Gate not far, founded in view
On the clear *Hyaline*, the Glassie Sea;
Of amplitude almost immense, with Stars
Numerous, and every Star perhaps a World
Of destin'd habitation; but thou know'st
Their seasons: among these the seat of men,
Earth with her nether Ocean circumfus'd,
Their pleasant dwelling place. Thrice happy men,
And sons of men, whom God hath thus advanc'd,
Created in his Image, there to dwell —
And worship him, and in reward to rule
Over his works, on Earth, in Sea or Air,
And multiply a Race of Worshippers
Holy and just: thrice happy if they know
Their happiness, and persevere upright.

So sung they, and the Empyrean rung,
With *Hallelujahs*: Thus was Sabbath kept.
And thy request think how fulfill'd, that ask'd
How first this World and face of things began,
And what before thy memory was done
From the beginning, that posterity
Inform'd by thee might know; if else thou seek'st
Aught, not surpassing humane measure, say:

The end of the Seventh Book.

Paradise Lost.

BOOK VIII.

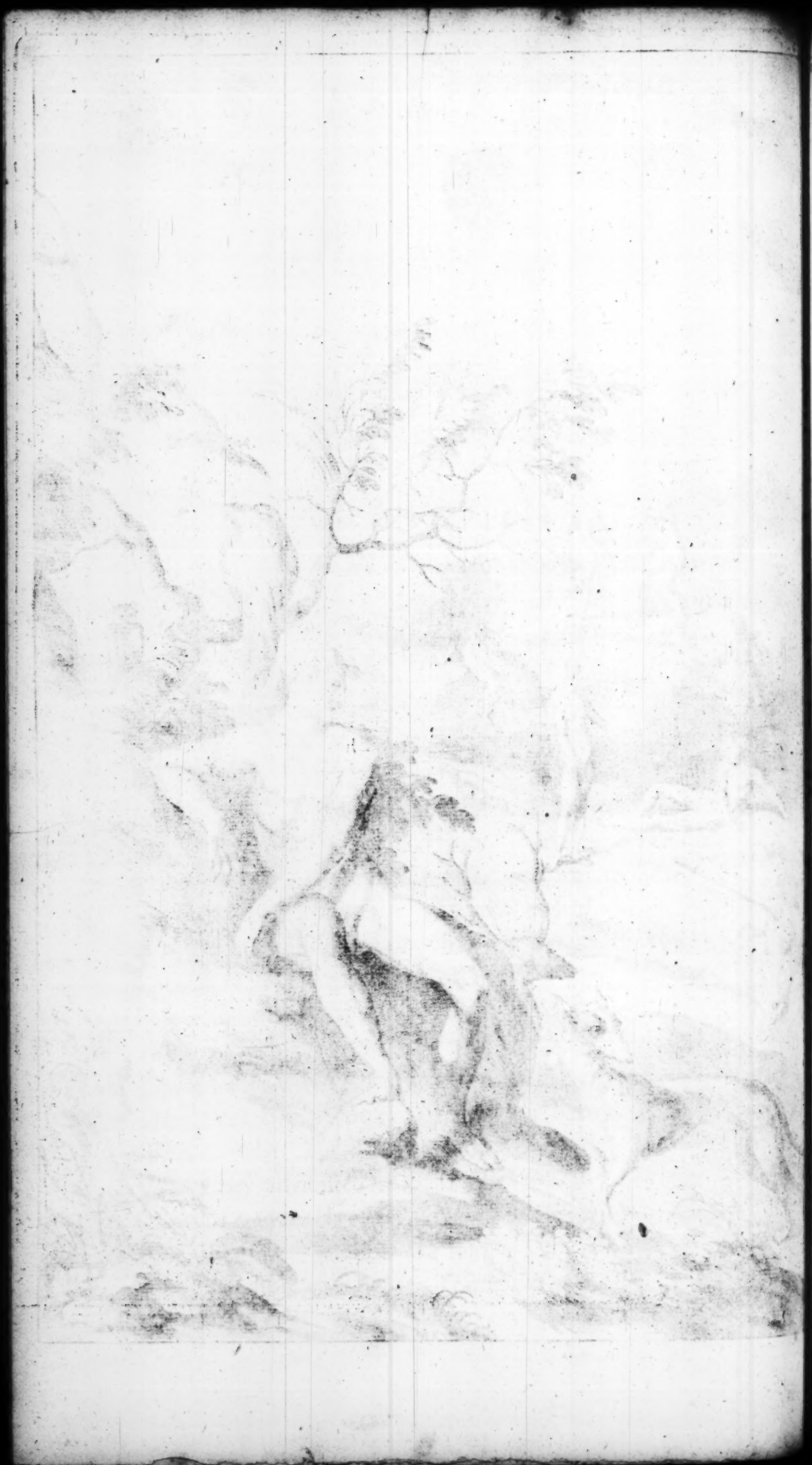
THE ARGUMENT.

Adam inquires concerning celestial Motions, is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain Raphael, relates to him what he remember'd since his own Creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and Nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated departs.

THE Angel ended, and in Adam's Ear
 So charming left his voice, that he a while
 Thought him still speaking, still stood fixt to hear;
 Then as new wak'd thus gratefully reply'd.
 What thanks sufficient, or what recompence
 Equal have I to render thee, Divine
 Historian, who thus largely hast allay'd
 The thirst I had of knowledge, and vouchsaf'd
 This friendly condescension to relate
 Things else by me unsearchable, now heard
 With wonder, but delight, and, as is due,
 With glory attributed to the high
 Creatour? something yet of doubt remains,
 Which only thy solution can resolve.

When I behold this goodly Frame, this World





Of Heav'n and Earth consisting, and compute,
Their magnitudes, this Earth a spot; a grain,
An Atom, with the Firmament compar'd
And all her number'd Stars, that seem to roll
Spaces incomprehensible (for such
Their distance argues and their swift return
Diurnal) merely to officiate light
Round this opacous Earth, this punctual spot,
One day and night; in all their vast survey
Useless besides, reasoning I oft admire,
How Nature wise and frugal could commit
Such disproportions, with superfluous hand
So many nobler Bodies to create,
Greater so manifold to this one use,
For aught appears, and on their Orbs impose
Such restless revolution day by day
Repeated, while the sedentary Earth,
That better might with far less compass move,
Serv'd by more noble than her self, attains
Her end without least motion, and receives,
As Tribute such a sumless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness Number fails.

So spake our Sire, and by his count'nance seem'd
Entring on studious thoughts abstruse, which *Eve*
Perceiving where she sat retir'd in sight,
With lowliness Majestick from her seat
And Grace that wone who saw to wish her stay,
Rose, and went forth among her Fruits and Flowers,
To visit how they prosper'd, bud and bloom,
Her Nursery; they at her coming sprung,
And toucht by her fair tendance gladlier grew.
Yet went she not, as not with such discourse

Delighted,

Delighted, or not capable her ear
Of what was high: such pleasure she reserv'd,
Adam relating, she sole Auditress;
Her Husband the Relater she preferr'd
Before the Angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal Caresses from his Lip,
Not words alone pleas'd her. O when meet now
Such pairs, in Love and mutual Honour joyn'd?
With Goddess-like demeanour forth she went;
Not unattended, for on her as Queen
A pomp of winning Graces waited still,
And from about her shot darts of desire
Into all eyes to with her still in fight,
And *Raphael* now to *Adam's* doubt propos'd
Benevolent and facil thus reply'd.

To ask or search I blame thee not, for Heav'n
Is as the Book of God before thee set,
Wherein to read his wondrous Works and learn
His Seasons, Hours, or Days, or Months, or Years:
This to attain, whether Heav'n move or Earth,
Imports not, if thou reck'n right, the rest
From Man or Angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scann'd by them who ought
Rather admire; or if they list to try
Conjecture, he his Fabrick of the Heav'ns
Hath left to their disputes, perhaps to move
His laughter at their quaint Opinions wide
Hereafter, when they come to model Heav'n
And calculate the Stars, how they will wield
The mighty frame, how build, unbuild, contrive
To

To save appearances, how gird the Sphere
With Centrick and Eccentrick scrib'd o'er,
Cycle and Epicycle, Orb in Orb:
Already by thy reasoning this I guess,
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor Heav'n such journeys run,
Earth sitting still, when she alone receives
The benefit: consider first, that great
Or bright infers not excellence: the Earth
Though in comparison of Heav'n, so small,
Nor glistering, may of solid good contain
More plenty than the Sun that barren shines,
Whose virtue on it self works no effect,
But in the fruitful Earth, there first receiv'd
His beams, unactive else, their vigour find.
Yet not to Earth are those bright Luminaries
Officious, but to thee Earth's habitant.
And for the Heav'ns wide Circuit, let it speak
The Maker's high magnificence, who built
So spacious, and his Line stretcht out so far;
That Man may know he dwells not in his own;
An Edifice too large for him to fill,
Lodg'd in a small partition, and the rest
Ordain'd for uses to his Lord best known.
The swiftness of those Circles attribute,
Though numberless, to his Omnipotence,
That to corporeal substances could add
Speed almost spiritual; me thou think'st not slow,
Who since the Morning hour set out from Heav'n
Where God resides, and e'er mid-day arriv'd
In Eden, distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the Heav'ns, to shew

Invalid that which thee to doubt it mov'd;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on Earth.
God to remove his ways from humane sense,
Plac'd Heav'n from Earth so far, that earthly sight,
If it presume, might err in things too high,
And no advantage gain. What if the Sun
Be Centre to the World, and other Stars
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wandring course now high, now low, then hid,
Progressive, retrograde, or standing still,
In fix thou seest, and what if sev'nth to these
The Planet Earth, so stedfast though she seem,
Insensibly three different motions move?
Which else to several Spheres thou must ascribe,
Mov'd contrary with thwart obliquities,
Or save the Sun his labour, and that swift
Nocturnal and Diurnal rhomb suppos'd,
Invisible else above all Stars, the Wheel
Of Day and Night; which needs not thy belief,
If Earth industrious of her self fetch Day
Travelling East, and with her part averse
From the Sun's beam meet Night, her other part
Still luminous by his ray. What if that light
Sent from her through the wide transpicious air,
To the terrestrial Moon be as a Star
Enlightning her by Day, as she by Night
This Earth? reciprocal, if Land be there,
Fields and Inhabitants: Her spots thou seest
As Clouds, and Clouds may rain, and rain produce
Fruits in her soft'nd Soil, for some to eat
Allotted there; and other Suns perhaps
With their attendant Moons thou wilt descry

Comm-

Communicating Male and Female Light,
Which two great Sexes animate the World,
Stor'd in each Orb perhaps with some that live.
For such vast room in Nature unpossess'd
By living Soul, desert and desolate,
Only to shine, yet scarce to contribute
Each Orb a glimpse of Light, convey'd so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not,
Whether the Sun predominant in Heav'n
Rise on the Earth, or Earth rise on the Sun,
He from the East his flaming rode begin,
Or she from West her silent course advance
With inoffensive pace that spinning sleeps
On her soft Axle, while she paces Ev'n,
And bears thee soft with the smooth Air along,
Sollicit not thy thoughts with matters hid,
Leave them to God above, him serve and fear;
Of other Creatures, as him pleases best,
Whereever plac'd, let him dispose: joy thou
In what he gives to thee, this Paradise
And thy fair *Eve*; Heav'n is for thee too high
To know what passes there; be lowly wise:
Think only what concerns thee and thy being;
Dream not of other Worlds, what Creatures there
Live, in what state, condition or degree,
Contented that thus far hath been reveal'd
Not of Earth onely but of highest Heav'n.

To whom thus *Adam*, clear'd of doubt, reply'd.
How fully hast thou satisfy'd me, pure
Intelligence of Heav'n, Angel serene,
And freed from intricacies, taught to live,

The easiest way, nor with perplexing thoughts
To interrupt the sweet of Life, from which
God hath bid dwell far off all anxious cares,
And not molest us, unless we our selves
Seek them with wandring thoughts, and notions vain?
But apt the Mind her Fancy is to rove
Uncheckt, and of her roving is no end;
Till warn'd, or by experience taught, she learn,
That not to know at large of things remote
From use, obscure and subtile, but to know
That which before us lies in daily life,
Is the prime Wisdom, what is more, is fume,
Or emptiness, or fond impertinence,
And renders us in things that most concern
Unpractis'd, unprepar'd, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful, whence haply mention may arise
Of something not unseasonable to ask
By sufferance, and thy wonted favour deign'd
Thee I have heard relating what was done
E'er my remembrance: now hear me relate
My Story, which perhaps thou hast not heard:
And Day is yet not spent; till then thou seest
How subtly to detain thee I devise,
Inviting thee to hear while I relate,
Fond, were it not in hope of thy reply:
For while I sit with thee, I seem in Heav'n,
And sweeter thy discourse is to my ear
Than Fruits of Palm-tree pleasantest to thirst
And hunger both, from labour, at the hour
Of sweet repast; they satiate, and soon fill,
Though pleasant, but thy words with Grace Divine
Imbu'd, bring to their sweetness no satiety.

To

To whom thus *Raphael* answer'd heav'nly meek.
Nor are thy lips ungraceful, Sire of men,
Nor tongue uneloquent; for God on thee
Abundantly his gifts hath also pour'd
Inward and outward both, his image fair:
Speaking or mute all comeliness and grace
Attends thee, and each word, each motion forms,
Nor less think we in Heav'n of thee on Earth
Than of our fellow-servant, and inquire
Gladly into the ways of God with Man:
For God we see hath honour'd thee, and set
On Man his equal love: say therefore on;
For I that day was absent, as befell,
Bound on a voyage uncouth and obscure,
Far on excursion toward the Gates of Hell;
Squar'd in full Legion (such command we had)
To see that none thence issu'd forth a spy,
Or enemy, while God was in his work,
Left he incens'd at such eruption bold,
Destruction with Creation might have mixt,
Not that they durst without his leave attempt,
But us he sends upon his high behests
For State, as Sov'reign King, and to enure
Our prompt obedience. Fast we found, fast shut
The dismal Gates, and barricado'd strong;
But long e'er our approaching heard within
Noise, other than the sound of Dance or Song,
Torment, and loud lament, and furious rage.
Glad we return'd up to the Coasts of Light
E'er Sabbath Ev'ning: so we had in charge.
But thy relation now; for I attend,
Pleas'd with thy words no less than thou with mine.

So spake the Godlike Power, and thus our Sire.
For man to tell how humane Life began
Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induc'd me. As new wak'd from soundest sleep
Soft on the flowry herb I found me laid
In balmy Sweat, which with his Beams the Sun
Soon dry'd, and on the reaking moisture fed.
Streight toward Heav'n my wondring Eyes I turn'd,
And gaz'd a while the ample Sky, till rais'd
By quick instinctive motion up I sprung,
As thitherward endeavouring, and upright
Stood on my feet; about me round I saw
Hill, Dale, and shady Woods, and sunny Plains,
And liquid lapse of murmuring streams; by these,
Creatures that liv'd, and mov'd, and walk'd, or flew,
Birds on the branches warbling; all things smil'd,
With fragrance and with joy my heart o'erflow'd.
My self I then perus'd, and Limb by Limb
Survey'd, and sometimes went, and sometimes ran
With supple joynts, and lively vigour led:
But who I was, or where, or from what cause,
Knew not; to speak I try'd, and forthwith spake,
My Tongue obey'd and readily could name
Whate'er I saw. Thou Sun, said I, fair Light,
And thou enlight'nd Earth, so fresh and gay,
Ye Hills and Dales, ye Rivers, Woods and Plains,
And ye that live and move, fair Creatures, tell,
Tell, if ye saw, how came I thus, how here?
Not of my self; by some great Maker then,
In goodness and in power preeminent;
Tell me, how may I know him, how adore,
From whom I have that thus I move and live,

And

And feel that I am happier than I know.
While thus I call'd, and stray'd I knew not whither,
From where I first drew Air, and first beheld
This happy Light, when answer none return'd
On a green shady Bank profuse of Flowers
Pensive I sat me down; there gentle sleep
First found me, and with soft oppression seiz'd
My drowsed sense, untroubl'd, though I thought
I then was passing to my former state
Insensible, and forthwith to dissolve:
When suddenly stood at my head a dream,
Whose inward apparition gently mov'd
My fancy to believe I yet had being,
And liv'd: One came, methought of shape Divine,
And said, thy Mansion wants thee, *Adam*, rise,
First Man, of Men innumerable ordain'd
First Father, call'd by thee I come thy Guide
To the Garden of bliss, thy seat prepar'd.
So saying, by the hand he took me rais'd,
And over Fields and Waters as in Air
Smooth sliding without step, last led me up
A woody Mountain; whose high top was plain,
A Circuit wide, enclos'd, with goodliest Trees
Planted, with Walks and Bowers, that what I saw
Of Earth before scarce pleasant seem'd. Each Tree
Load'n with fairest Fruit that hung to th' eye
Tempting, stirr'd in me sudden appetite
To pluck and eat; whereat I wak'd and found
Before mine Eyes all real, as the dream
Had lively shadow'd: Here had new begun
My wandering, had not he who was my Guide
Up hither, from among the Trees appear'd
Presence Divine. Rejoycing, but with awe
In adoration at his feet I fell

Submits: he rear'd me, and whom thou soughtst I am,
Said mildly, Authour of all this thou seest
Above, or round about thee or beneath,
This Paradise I give thee, count it thine
To till and keep, and of the Fruit to eat:
Of every Tree that in the Garden grows
Eat freely with glad heart; fear here no dearth;
But of the Tree whose operation brings
Knowledge of good and ill, which I have set
The Pledge of thy Obedience and thy Faith,
Amid the Garden by the Tree of Life,
Remember what I warn thee, shun to taste,
And shun the bitter consequence: for know,
The day thou eat'st thereof, my sole command
Transgrest, inevitably thou shalt dye;
From that day mortal, and this happy state
Shalt lose, expell'd from hence into a World
Of woe and sorrow. Sternly he pronounc'd
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon his clear aspect
Return'd and gracious purpose thus renew'd.
For onely these fair bounds, but all the Earth
To thee and to thy Race I give; as Lords
Possess it, and all things that therein live,
Or live in Sea, or Air, Beast, Fish and Fowl.
In sign whereof each Bird and Beast behold
After their kinds; I bring them to receive
From thee their Names, and pay thee fealty
With low subjection; understand the same
Of Fish within their watry residence
Not hither summon'd, since they cannot change
Their Element to draw the thinner Air.
As thus he spake, each Bird and Beast behold

Approaching

Approaching two and two, these cowering low
With blandishment, each Bird stoop'd on his wing.
I nam'd them, as they pass'd, and understood
Their Nature, with such knowledge God endu'd
My sudden apprehension: but in these
I found not what me thought I wanted still;
And to the Heav'nly Vision thus presum'd.

O by what name, for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming, how may I
Adore thee, Author of this Universe,
And all this good to man, for whose well being
So amply, and with hands so liberal
Thou hast provided all things; but with me
I see not who partakes. In solitude
What happiness, who can enjoy alone,
Or all enjoying, what contentment find?
Thus I presumptuous; and the vision bright,
As with a smile more bright'nd, thus reply'd.

What call'st thou solitude? is not the Earth
With various living Creatures, and the Air
Replenisht, and all these at thy command
To come and play before thee? know'st thou not
Their language and their ways? they also know,
And reason not contemptibly; with these
Find pastime and bear rule; thy Realm is large,
So spake the Universal Lord, and seem'd
So ordering. I with leave of speech implor'd,
And humble deprecation thus reply'd.

Let not my words offend thee, Heav'nly Power,
My Maker, be propitious while I speak.

Haſt thou not made me here thy ſubſtitute,
And theſe inferiour far beneath me ſet?
Among unequals what ſociety
Can ſort, what harmony or true delight?
Which muſt be mutual, in proportion due
Giv'n and receiv'd; but in diſparity
The one intenze, the other ſtill remiſſ
Cannot well ſuit with either, but ſoon prove
Tedious alike: Of fellowſhip I ſpeak
Such as I ſeek, fit to participate
All rational delight, wherein the brute
Cannot be humane confort; they rejoyce
Each with their kind, Lion with Lions; ſo
So fitly them in pairs thou haſt combin'd;
Much leſs can Bird with Beaſt, or Fiſh with Fowl
So well converſe, nor with the Ox the Ape;
Worſe then can Man with Beaſt, and leaſt of all.
Whereto th' Almighty answer'd, not diſpleas'd.
A nice and ſubtile happineſs I ſee
Thou to thy ſelf propoſeſt, in the choice
Of thy Associates, *Adam*, and wilt taſte
No pleaſure, though in pleaſure, ſolitary.
What think'ſt thou then of me, and this my ſtate?
Seem I to thee ſufficiently poſſeſt
Of happineſs, or not? who am alone
From all Eternity, for none I know
Second to me or like, equal much leſs.
How have I then with whom to hold converſe
Save with the Creatures which I made, and thoſe
To me inferiour, infinite deſcents
Beneath what other Creatures are to thee?

He ceas'd, I lowly answer'd. To attain
The height and depth of thy Eternal ways

All

All humane thoughts come short, Supreme of things;
Thou in thy self art perfect, and in thee
Is no deficiency found; not so is Man,
But in degree, the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou
Shouldst propagate, already infinite;
And through all numbers absolute, though One;
But Man by number is to manifest
His single imperfection, and beget
Like of his like, his Image multiply'd,
In unity defective, which requires
Collateral love, and dearest amity.
Thou in thy secrecie although alone,
Best with thy self accompany'd, seekest not
Social communication, yet so pleas'd,
Canst raise thy Creature to what height thou wilt
Of Union or Communion; deif'd;
I by conversing cannot these erect
From prone; nor in their ways complacence find.
Thus I embold'nd spake, and freedom us'd
Permissive, and acceptance found, which gain'd
This answer from the gracious voice Divine.

Thus far to try thee, *Adam*, I was pleas'd,
And find thee knowing not of Beasts alone,
Which thou hast rightly nam'd, but of thy self,
Expressing well the spirit within thee free,
My Image, not imparted to the Brute,
Whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike,
And be so minded still; I, e'er thou spak'st,
Knew it not good for Man to be alone,
And no such company as then thou saw'st

Intended thee for trial only brought,
To see how thou couldst judge of fit and meet:
What next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self,
Thy wish exactly to thy hearts desire.

He ended, or I heard no more, for now
My Earthly by his Heav'nly overpower'd,
Which it had long stood under, strein'd to th' height
In that celestial Colloquy sublime,
As with an Object that excels the sense,
Dazl'd and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, call'd
By Nature as in aid, and clos'd mine eyes.
Mine eyes he clos'd, but op'n left the Cell
Of Fancy my internal fight, by which
Abstract as in a trance methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood,
Who stooping op'nd my left side, and took
From thence a Rib, with cordial spirits warm,
And life-bloud streaming fresh; wide was the wound,
But suddenly with flesh fill'd up and heal'd:
The Rib he form'd and fashion'd with his hands;
Under his forming hands a Creature grew,
Manlike, but different Sex, so lovely fair,
That what seem'd fair in all the world seem'd now
Mean, or in her summ'd up, in her contain'd,
And in her looks which from that time infus'd
Sweetness into my heart, unfelt before,
And into all things from her Air inspir'd
The spirit of love and amorous delight.
She disappear'd, and left me dark, I wak'd
To find her, or for ever to deplore

Her

Her loss, and other pleasures all abjure:
When out of hope, behold her not far off,
Such as I saw her in my dream, adorn'd
With what all Earth or Heav'n could bestow
To make her amiable: On she came,
Led by her Heav'nly Maker, though unseen,
And guided by his voice, nor uninform'd
Of nuptial Sanctity and marriage Rites:
Grace was in all her steps, Heav'n in her Eye,
In every gesture dignity and love.
I over-joy'd could not forbear aloud.

This turn hath made amends; thou hast fulfill'd
Thy words, Creatour bounteous and benign,
Giver of all things fair, but fairest this
Of all thy Gifts, nor enviest. I now see
Bone of my Bone, Flesh of my Flesh, my Self
Before me; Woman is her name, of Man
Extracted; for this cause he shall forgo
Father and Mother, and to his Wife adhere;
And they shall be one Flesh, one Heart, one Soul.

She heard me thus, and though divinely brought,
Yet Innocence and Virgin Modesty,
Her Vertue and the conscience of her worth,
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd,
The more desirable, or to say all,
Nature her self, though pure of sinful thought,
Wrought in her so, that seeing me, she turn'd;
I follow'd her, she what was Honour knew,
And with obsequious Majesty approv'd
My pleaded reason. To the Nuptial Bowre
I led her blushing like the Morn: all Heav'n,

And

And happy Constellations on that hour
Shed their selectest influence; the Earth
Gave sign of gratulation, and each Hill;
Joyous the Birds; fresh Gales and gentle Airs
Whisper'd it to the Woods, and from their wings
Flung Rose, flung Odours from the spicy Shrub,
Disporting, till the amorous Bird of Night
Sung spousal, and bid haste the Evening Star
On his Hill top, to light the bridal Lamp.
Thus have I told thee all my state, and brought
My Story to the sum of earthly bliss
Which I enjoy, and must confess to find
In all things else delight indeed, but such
As us'd or not, works in the mind no change,
Nor vehement desire, these delicacies
I mean of Taste, Sight, Smell, Herbs, Fruits and Flowers,
Walks, and the melody of Birds; but here
Far otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotions strange, in all enjoyments else
Superiour and unmov'd, here only weak
Against the charm of Beauty's powerful glance,
Or Nature fail'd in me, and left some part
Not proof enough such Object to sustain,
Or from my side subducting, took perhaps
More than enough; at least on her bestow'd
Too much of Ornament, in outward shew
Elaborate, of inward less exact.
For well I understand in the prime end
Of Nature her th' inferior, in the mind
And inward Faculties, which most excel,
In outward also her resembling less
His Image who made both, and less expressing
The character of that Dominion giv'n

O'er

O'er other Creatures ; yet when I approach
Her loveliness, so absolute she seems
And in her self compleat, so well to know
Her own, that what she wills to do or say,
Seems wisest, vertuousest, discreetest, best ;
All higher knowledge in her presence falls
Degraded : Wisdom in discourse with her
Loses discount'nanc'd, and like folly shews ;
Authority and Reason on her wait,
As one intended first, not after made
Occasionally ; and to consummate all,
Greatness of mind and nobleness their seat
Build in her loveliest, and create an awe
About her, as a guard Angelick plac'd.
To whom the Angel with contracted brow.

Accuse not Nature, she hath done her part ;
Do thou but thine, and be not diffident
Of Wisdom, she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh,
By attributing overmuch to things
Less excellent, as thou thy self perceiv'st.
For what admir'st thou, what transports thee so,
An outside ? fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love,
Not thy subjection : weigh with her thy self ;
Then value : Oft times nothing profits more
Than self esteem, grounded on just and right
Well manag'd ; of that skill the more thou know'st,
The more she will acknowledge thee her Head,
And to realities yield all her shews :
Made so adorn for thy delight the more,
So awful, that with honour thou may'st love
Thy mate, who sees when thou art seen least wise

But

But if the sense of touch whereby mankind
Is propagated seem such dear delight
Beyond all other, think the same vouchsaf'd
To Cattel and each Beast; which would not be
To them made common and divulg'd, if aught
Therein enjoy'd were worthy to subdue
The Soul of Man, or passion in him move.
What higher in her society thou find'st
Attractive, humane, rational, love still;
In loving thou dost well, in passion not,
Wherein true Love consists not; love refines
The thoughts, and heart enlarges, hath his seat
In Reason, and is judicious, is the scale
By which to Heav'nly Love thou mayst ascend,
Not sunk in carnal pleasure, for which cause
Among the Beasts no Mate for thee was found.

To whom thus half abash'd *Adam* reply'd.
Neither her out-side form'd so fair, nor aught
In procreation common to all kinds
(Though higher of the genial Bed by far,
And with mysterious reverence I deem)
So much delights me as those graceful acts,
Those thousand decencies that daily flow
From all her words and actions mixt with Love
And sweet compliance, which declare unfeign'd
Union of Mind, or in us both one Soul;
Harmony to behold in wedded pair
More grateful than harmonious sound to th' ear.
Yet these subject not; I to thee disclose
What inward thence I feel, not therefore foil'd,
Who meet with various Objects, from the sense
Variously representing; yet still free
Approve the best, and follow what I approve.

To

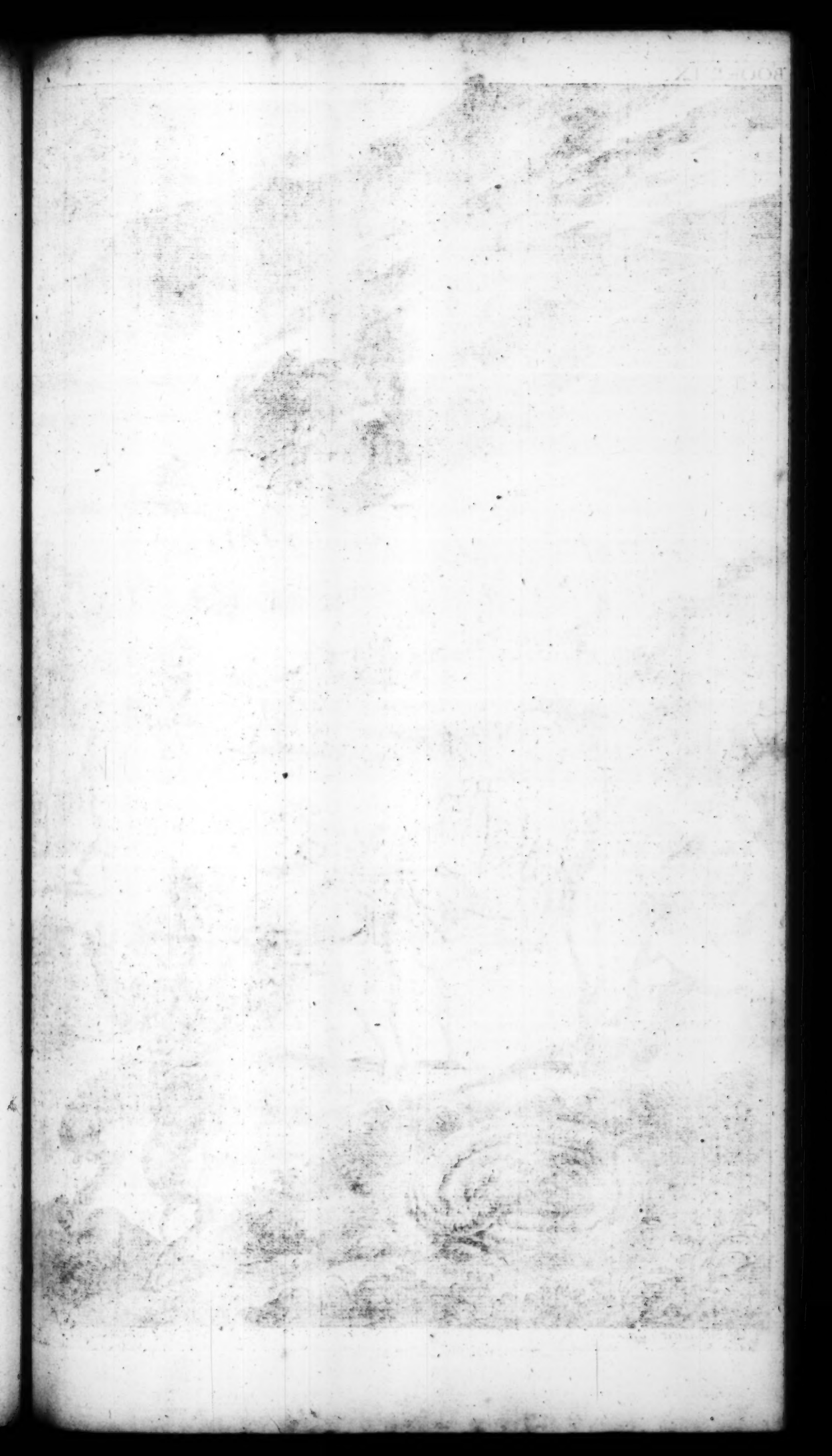
To love thou blam'st me not, for love thou sayst
Leads up to Heav'n, is both the way and guide;
Bear with me then, if lawful what I ask;
Love not the Heav'nly Spirits, and how their Love
Express they, by looks only, or do they mix
Irradiance, virtual or immediate touch?

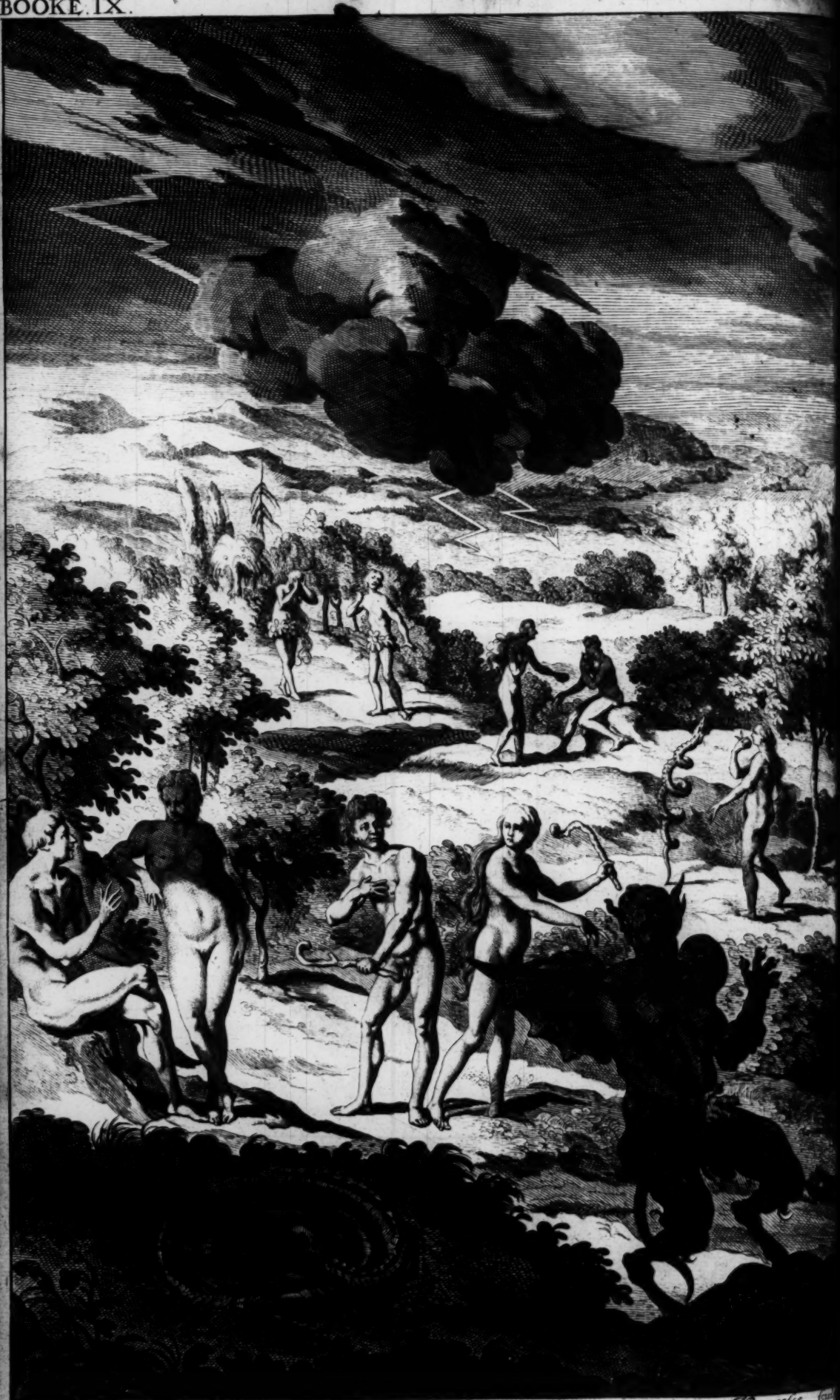
To whom the Angel with a smile that glow'd
Celestial rosie red, Love's proper hue,
Answer'd, Let it suffice thee that thou know'st
Us happy, and without Love no happiness.
Whatever pure thou in thy body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joyn't or Limb, exclusive bars:
Easier than Air with Air, if Spirits embrace,
Total they mix, union of Pure with Pure
Desiring; nor restrain'd conveyance need,
As Flesh to mix with Flesh, or Soul with Soul.
But I can now no more; the parting Sun
Beyond the Earth's green Cape and verdant Isles
Hesperian sets, my Signal to depart.
Be strong, live happy, and love, but first of all
Him whom to love is to obey, and keep
His great command; take heed lest Passion sway
Thy Judgment to do aught, which else free Will
Would not admit; thine and of all thy Sons
The weal or woe in thee is plac'd; beware,
I in thy persevering shall rejoyce,
And all the Blest: stand fast; to stand or fall
Free in thine own Arbitrement it lies.
Perfect within, no outward aid require;
And all temptation to transgress repel.

So saying, he arose; whom *Adam* thus
Follow'd with benediction. Since to part,
Go Heav'nly Guest, Ethereal Messenger,
Sent from whose Sov'reign Goodness I adore,
Gentle to me and affable hath been
Thy condescension, and shall be honour'd ever
With grateful Memory: thou to Mankind
Be good and friendly still, and oft return.

So parted they, the Angel up to Heav'n
From the thick shade, and *Adam* to his Bower.

The End of the Eighth Book.





Paradise Lost.

B O O K IX.

THE ARGUMENT.

Satan having compass'd the Earth, with meditated guile returns as a mist by Night into Paradise, enters into the Serpent sleeping. Adam and Eve in the Morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that Enemy, of whom they were forewarn'd, should attempt her found alone: Eve loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtile approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve wondring to hear the Serpent speak, asks how he attain'd to humane speech and such understanding not till now; the Serpent answers, that by tasting of a certain Tree in the Garden he attain'd to both Speech and Reason, till then void of both: Eve requires him to bring her to that Tree, and finds it to be the Tree of Knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleas'd with the taste, deliberates a while whether to impart thereof to Adam or not, at last brings him of the Fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass eats also of the Fruit: The Effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

NO more of talk where God or Angel Guest
With Man, as with his Friend, familiar us'd
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblam'd; I now must change
Those Notes to tragick; foul distrust and breach
Disloyal on the part of Man, revolt,
And disobedience: On the part of Heav'n
Now alienated, distance and distaste,
Anger and just rebuke, and judgment giv'n,
That brought into this World a World of woe,
Sin and her shadow Death, and Misery
Death's Harbinger: Sad task, yet Argument
Not less but more Heroick than the wrath
Of stern *Achilles* on his Foe pursu'd
Thrice Fugitive about *Troy* Wall; or rage
Of *Turnus* for *Lavinia* disespous'd,
Or *Neptune's* ire or *Juno's*, that so long
Perplex'd the *Greek* and *Cytherea's* Son;
If answerable style I can obtain
Of my Celestial Patroness, who deigns
Her nightly visitation unimplor'd,
And dictates to me slumbring, or inspires
Easie my unpremeditated Verse.
Since first this Subject for Heroick Song
Pleas'd me long chusing, and beginning late;
Not sedulous by Nature to indite
Wars, hitherto the only argument
Heroick deem'd, chief mastery to dissect
With long and tedious havock fabl'd Knights
In Battels feign'd; the better fortitude
Of Patience and Heroick Martyrdom
Unsung; or to describe Races and Games,
Or Tilting Furniture, emblazon'd Shields,

Impresses

Impresses quaint, Caparisons and Steeds;
Bases and Tinsel Trappings, gorgeous Knights
At Joust and Tournement; then marshal'd Feast
Serv'd up in Hall with Sewers, and Seneschals;
The skill of Artifice or Office mean,
Not that which justly gives Heroick name
To Person or to Poem. Me of these
Nor skill'd nor studious, higher Argument
Remains, sufficient of it self to raise
That Name, unless an age too late, or cold
Climate, or Years damp my intended wing
Deprest, and much they may, if all be mine,
Not hers who brings it nightly to my ear.

The Sun was sunk, and after him the Star
Of *Hesperus*, whose Office is to bring
Twilight upon the Earth, short Arbitrer
'Twixt Day and Night, and now from end to end
Night's Hemisphere had veil'd th' Horizon round:
When *Satan*, who late fled before the threats
Of *Gabriel* out of *Eden*, now improv'd
In meditated fraud and malice, bent
On man's destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By Night he fled, and at Midnight return'd
From compassing the Earth, cautious of day,
Since *Uriel* Regent of the Sun descry'd
His entrance, and forewarn'd the Cherubim
That kept their watch; thence full of anguish driv'n,
The space of sev'n continu'd Nights he rode
With darkness, thrice the Equinoctial Line
He circl'd, four times cross'd the Car of Night
From Pole to Pole, traversing each Colure;
On th'eighth return'd, and on the Coast averse
From

From entrance, or Cherubick Watch, by stealth
Found unsuspected way. There was a place,
Now not, though Sin, not Time, first wrought the change,
Where *Tigris* at the foot of *Paradise*
Into a Gulf shot under ground, till part
Rose up a Fountain by the Tree of Life;
In with the River sunk, and with it rose
Satan involv'd in rising Mist, then fought
Where to lie hid: Sea he had searcht and Land
From *Eden* over *Pontus*, and the Pool
Mæotis up beyond the River *Ob*;
Downward as far *Antartick*; and in length
West from *Orontes* to the Ocean barr'd
At *Darien*, thence to the Land where flows
Ganges and *Indus*: thus the Orb he roam'd
With narrow search; and with inspection deep
Consider'd every Creature, which of all
Most opportune might serve his Wiles, and found
The Serpent subt'lest Beast of all the Field.
Him after long debate, irresolute
Of thoughts revolv'd, his final sentence chose
Fit Vessel, fittest Imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight: for in the wily Snake,
Whatever sleights none would suspicious mark,
As from his wit and native subtilty
Proceeding, which in other Beasts observ'd
Doubt might beget of Diabolick power
Active within beyond the sense of brute.
Thus he resolv'd, but first from inward grief
His bursting passion into plaints thus pour'd.

O Earth, how like to Heav'n, if not preferr'd
More justly, Seat worthier of Gods, as built

With

With second thoughts, reforming what was old!
For what God after better worse would build?
Terrestrial Heav'n, danc'd round by other Heav'ns
That shine, yet bear their bright officious Lamps.
Light above Light, for thee, alone, as seems,
In thee concentrating all their pretious beams
Of sacred influence: As God in Heav'n
Is Centre, yet extends to all, so thou
Centring receiv'st from all those Orbs; in thee,
Not in themselves, all their known virtue appears
Productive in Herb, Plant, and nobler birth
Of Creatures animate with gradual life
Of Growth, Sense, Reason, all sum'd up in Man.
With what delight could I have walk'd thee round,
If I could joy in aught, sweet interchange
Of Hill and Valley, Rivers, Woods and Plains,
Now Land, now Sea, and Shoars with Forest crown'd,
Rocks, Dens and Caves? but I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heav'n much worse would be my state
But neither here seek I, no nor in Heav'n
To dwell, unless by mast'ring Heav'ns Supreme;
Nor hope to be my self less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For onely in destroying I find ease
To my relentless thoughts; and him destroy'd,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linkt in weal or woe,
In woe then; that destruction wide may range:

To

To me shall be the glory sole among
Th' infernal Powers, in one day to have marr'd
What he, *Almighty* styl'd, fix Nights and Days
Continu'd making, and who knows how long,
Before had been contriving, though perhaps
Not longer than since I in one Night freed
From servitude inglorious wellnigh half
Th' Angelick Name, and thinner left the throng
Of his Adorers? he to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd
More Angels to create, if they at least
Are his created, or to spite us more,
Determin'd to advance into our room
A Creature form'd of Earth, and him endow,
Exalted from so base Original,
With Heav'nly spoils, our spoils: What he decreed
He effected; Man he made, and for him built
Magnificent this World, and Earth his seat,
Him Lord pronounc'd, and, O indignity!
Subjected to his service Angel wings,
And flaming Ministers to watch and tend
Their earthy Charge: Of these the vigilance
I dread, and do elude, thus wrapt in mist
Of midnight vapour glide obscure, and pry
In every Bush and Brake, where hap may find
The Serpent sleeping, in whose mazing folds
To hide me, and the dark intent I bring.
O foul descent! that I who erst contended
With Gods to sit the highest, am now constrain'd
Into a Beast, and mixt with bestial slime,
This essence to incarnate and imbrute,
That to the height of Deity aspir'd;
But what will not ambition and revenge

Descend

Descend to? who aspires must down as low
As high he soar'd, obnoxious first or last
To basest things. Revenge, at first though sweet,
Bitter e'er long back on it self recoils;
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new favorite
Of Heav'n, this Man of Clay, Son of despite,
Whom us the more to spite his Maker rais'd
From dust: spite then with spite is best repay'd.

So saying, through each Thicket Dank or Dry,
Like a black mist low creeping, he held on
His midnight search, where soonest he might find
The Serpent: him fast sleeping soon he found
In Labyrinth of many a round self-roll'd,
His head the midst, well stor'd with subtle wiles:
Not yet in horrid shade or dismal Den,
Nor innocent yet, but on the grassie Herb
Fearless unfear'd he slept: in at his Mouth
The Devil enter'd, and his brutal sense,
In heart or head, possessing soon inspir'd
With act intelligential; but his sleep
Disturb'd not, waited close th'approach of Morn.
Now when as sacred light began to dawn
In *Eden* on the humid Flowers, that breath'd
Their morning incense, when all things that breathe,
From th'Earth's great Altar send up silent praise
To the Creatour, and his Nostrils fill
With grateful Smell, forth came the humane pair
And joyn'd their vocal Worship to the Choir
Of Creatures wanting voice; that done, partake
The Season, prime for sweetest Scents and Airs:
Then commune how that day they best may ply
G g Their

Their growing work: for much their work outgrew
The hands dispatch of two Gard'ning so wide.
And *Eve* first to her Husband thus began.

Adam, well may we labour still to dress
This Garden, still to tend Plant, Herb and Flower,
Our pleasant task enjoyn'd; but till more hands
Aid us, the work under our labour grows,
Luxurious by restraint; what we by day
Lop overgrown, or prune, or prop, or bind,
One Night or two with wanton growth derides
Tending to wild. Thou therefore now advise
Or bear what to my mind first thoughts present,
Let us divide our Labours, thou where choice
Leads thee, or where most needs, whether to wind
The Woodbine round this Arbour, or direct
The clasping Ivie where to climb, while I
In yonder spring of Roses intermixt
With Myrtle, find what to redress till Noon:
For while so near each other thus all day
Our task we chuse, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our days work brought to little, though begun
Early, and the hour of Supper comes unearn'd.

To whom mild answer *Adam* thus return'd.
Sole *Eve*, Associate sole, to me beyond
Compare above all living Creatures dear,
Well hast thou motion'd, well thy thoughts employ'd
How we might best fulfil the work which here
God hath assign'd us, nor of me shalt pass
Unprais'd: for nothing lovelier can be found
In Woman, than to study household good,

And

And good works in her Husband to promote.
Yet not so strictly hath our Lord impos'd
Labour, as to debar us when we need
Refreshment, whether food or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles, for smiles from Reason flow,
To brute deny'd, and are of Love the food,
Love not the lowest end of Humane life.
For not to irksome toil, but to delight,
He made us, and delight to Reason join'd.
These Paths and Bowers doubt not but our joint hands
Will keep from Wilderness with ease, as wide
As we need walk, till younger hands e'er long
Assist us: But if much converse perhaps
Thee satiate, to short absence I could yield.
For solitude sometimes is best society,
And short retirement urges sweet return.
But other doubt possesses me, lest harm
Befall thee sever'd from me; for thou know'st
What hath been warn'd us, what malicious Foe
Envyng our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault; and somewhere nigh at hand
Watches no doubt, with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to circumvent us join'd, where each
To other speedy aid might lend at need;
Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal Love, than which perhaps no bliss
Enjoy'd by us excites his envy more:
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
The Wife, where danger or dishonour lurks,

Safest and seemliest by her Husband stays,
Who guards her, or with her the worst endures.
To whom the Virgin Majesty of *Eve*,
As one who loves, and some undidness meets,
With sweet austere composure thus reply'd.

Offspring of Heav'n and Earth, and all Earth's Lord,
That such an Enemy we have, who seeks
Our ruine, both by thee inform'd I learn,
And from the parting Angel over-heard
As in a shady nook I stood behind,
Just then return'd at shut of Evening Flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a Foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repell.
His fraud is then thy fear, which plain infers
Thy equal fear that my firm Faith and Love
Can by his fraud be shak'n or seduc'd;
Thoughts, which how found they harbour in thy breast
Adam, mishtought of her to thee so dear?

To whom with healing words *Adam* reply'd,
Daughter of God and Man, immortal *Eve*,
For such thou art, from sin and blame entire:
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt it self, intended by our Foe.
For he who tempts, though in vain, at least asperges
The tempted with dishonour foul, suppos'd
Not incorruptible of Faith, not proof
Against temptation: thou thy self with scorn

And

And anger wouldst resent the offer'd wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The Enemy, though bold, will hardly dare,
Or daring, first on me th' assault shall light.
Nor thou his malice and false guile contemn;
Subtile he needs must be; who could seduce
Angels, nor think superfluous others aid.
I from the influence of thy looks receive
Access in every Virtue, in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome, or over-reach,
Would utmost vigour raise, and rais'd unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy Vertue try'd?

So spake domestick *Adam* in his care
And Matrimonial Love; but *Eve*, who thought
Less attributed to her Faith sincere,
Thus her reply with accent sweet renew'd.

If this be our condition, thus to dwell
In narrow circuit straitn'd by a Foe,
Subtile or violent, we not endu'd
Single with like defence, wherever met,
How are we happy, still in fear of harm?
But harm precedes not sin: onely our Foe
Tempting affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonour on our Front, but turns
Foul on himself; then wherefore shun'd or fear'd

By

By us? who rather double honour gain
From his surmise prov'd false, find peace within;
Favour from Heav'n, our witness from th' event.
And what is Faith, Love, Virtue, unassay'd
Alone, without exteriour help sustain'd?
Let us not then suspect our happy State
Left so imperfect by the Maker wise,
As not secure to single or combin'd:
Frail is our happiness, if this be so,
And *Eden* were no *Eden* thus expos'd.

To whom thus *Adam* fervently reply'd.
O Woman, best are all things as the Will
Of God ordain'd them, his creating hand
Nothing imperfect or deficient left
Of all that he created, much less Man,
Or aught that might his happy State secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm.
But God left free the Will, for what obeys
Reason, is free, and Reason he made right,
But bid her well beware, and still erect,
Left by some fair appearing good surpris'd
She dictate false, and misinform the Will
To do what God expressly hath forbid.
Not then mistrust, but tender Love enjoyns,
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
Since Reason not impossibly may meet
Some specious object by the Foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation then, which to avoid

Were

Were better, and most likely if from me
Thou sever not: Trial will come unfought.
Wouldst thou approve thy constancy, approve
First thy obedience; th'other who can know,
Not seeing thee attempted, who attest?
But if thou think, trial unfought may find
Us both securer than thus warn'd thou seem'st.
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, relie
On what thou hast of virtue, summon all,
For God towards thee hath done his part, do thine.

So spake the Patriarch of Mankind, but *Eve*
Persisted, yet submiss, though last, reply'd.

With thy permission then, and thus forewarn'd
Chiefly by what thy own last reasoning words
Touch'd onely, that our trial, when least sought,
May find us both perhaps far less prepar'd,
The willinger I go, nor much expect
A Foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.
Thus saying, from her Husband's hand her hand
Soft she withdrew, and like a Wood Nymph light
Oread or *Dryad*, or of *Delia's* Train,
Betook her to the Groves, but *Delia's* self
In gate surpass'd, and Goddess-like deport,
Though not as she with Bow and Quiver arm'd,
But with such Gard'ning Tools as Art yet rude,
Guileless of fire had form'd, or Angels brought.
To *Pales*, or *Pomona* thus adorn'd,
Likeliest she seem'd, *Pomona* when she fled
Vertumnus, or to *Ceres* in her Prime,
Yet Virgin of *Proserpina* from *Jove*.

Her

Her long with ardent look his eye pursu'd
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated, she to him as oft engag'd
To be return'd by Noon amid the Bowre,
And all things in best order to invite
Noontide repast, or afternoons repose.
O much deceiv'd, much failing, hapless *Eve*,
Of thy presum'd return! event perverse!
Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose;
Such ambush hid amongst sweet Flowers and Shades
Waited with hellish rancour imminent
To intercept thy way, or send thee back
Despoil'd of Innocence, of Faith, of Bliss.
For now and since first break of dawn the Fiend,
Mere Serpent in appearance forth was come,
And on his Quest, where likeliest he might find
The onely two of Mankind, but in them
The whole included Race, his purpos'd prey.
In Bowre and Field he sought, where any tuft
Of Grove or Garden-plat more pleasant lay,
Their Tendence or Plantation for delight,
By Fountain or by shady Rivulet
He sought them both, but wish'd his hap might find
Eve separate, he wish'd, but not with hope
Of what so seldom chanc'd, when to his wish,
Beyond his hope, *Eve* separate he spies,
Veil'd in a Cloud of Fragrance, where she stood,
Half spy'd, so thick the Roses bushing round
About her glow'd, oft stooping to support
Each Flower of tender stalk, whose head though gay
Carnation, Purple, Azure, or spect with Gold,
Hung drooping unsustain'd, them she upstays

Gently

Gently with Mirtle hand, mindless the while,
Her self, though fairest unsupported Flower,
From her best prop so far, and storm so nigh,
Nearer he drew, and many a walk travers'd
Of stateliest Covert, Cedar, Pine, or Palm,
Then voluble and bold, now hid, now seen
Among thick-woven Arborets and Flowers
Imborder'd on each Bank, the hand of *Eve*:
Spot more delicious than those Gardens feign'd
Or of reviv'd *Adonis*, or renown'd
Alcinous host of old *Laertes*'s Son,
Or that, not Mystick, where the Sapient King
Held dalliance with his fair *Egyptian* Spouse.
Much he the Place admir'd, the Person more.
As one who long in populous City pent,
Where Houses thick and Sewers annoy the Air.
Forth issuing on a Summers Morn to breathe
Among the pleasant Villages and Farms
Adjoin'd, from each thing met conceives delight,
The smell of Grain, or tedded Grass or Kine,
Or Dairy, each rural sight, each rural sound,
If chance with Nymph-like step fair Virgin pass,
What pleasing seem'd, for her now pleases more,
She most, and in her look sums all Delight.
Such pleasure took the Serpent to behold
This Floury Plat, the sweet recess of *Eve*
Thus early, thus alone; her Heav'nly form
Angelick, but more soft, and Feminine,
Her graceful innocence, her every Air
Of gesture or least action overaw'd
His Malice, and with rapine sweet bereav'd
His fierceness of the fierce intent it brought;
That space the Evil One abstracted stood
From his own Evil, and for the time remain'd

Stupidly good, of enmity disarm'd,
Of guile, of hate, of envy, of revenge;
But the hot Hell that always in him burns,
Though in mid Heav'n, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure not for him ordain'd: then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me, with what sweet
Compulsion thus transported to forget
What hither brought us, hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasures to destroy,
Save what is in destroying, other joy
To me is lost. Then let me not let pass
Occasion which now smiles, behold alone
The Woman, opportune to all attempts,
Her Husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroick built, though of terrestrial mould,
Foe not formidable, exempt from wound,
I not; so much hath Hell debas'd, and pain
Infeebld me, to what I was in Heav'n.
She fair, divinely fair, fit love for Gods,
Not terrible, though terrour be in love
And beauty, not approacht by stronger hate,
Hate stronger, under shew of love well feign'd,
The way which to her ruine now I tend.

So spake the Enemy of Mankind, enclos'd
In Serpent, Inmate bad, and toward *Eve*
Address'd, his way not with indented wave,

Prone

Prone on the ground, as since, but on his rear,
 Circular base of rising foulds, that tour'd
 Fould above fould a surging Maze, his Head
 Crested aloft, and Carbuncle his Eyes;
 With burnisht Neck of verdant Gold, erect
 Amidst his circling Spires, that on the grass
 Floted redundant: pleasing was his shape,
 And lovely, never since of Serpent-kind
 Lovelier, not those that in *Illyria* chang'd
Hermione and *Cadmus*, or the God
 In *Epidaurus*; nor to which transform'd
Ammonian Jove, or *Capitoline* was seen,
 He with *Olympias*, this with her who bore
Scipio the height of *Rome*. With tract oblique
 At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a Ship by skilful Steersman wrought
 Nigh River's mouth or Foreland, where the Wind
 Veres oft, as oft so steers, and shifts her Sail;
 So varied he, and of his tortuous Train
 Curl'd many a wanton wreath in sight of *Eve*,
 To lure her Eye; she busied heard the sound
 Of rustling Leaves, but minded not, as us'd
 To such disport before her through the Field,
 From every Beast, more duteous at her call,
 Than at *Cercean* call the Herd disguis'd.
 He bolder now, uncall'd before her stood;
 But as in gaze admiring: oft he bow'd
 His turret Crest, and sleek enamel'd Neck;
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The Eye of *Eve* to mark his play; he glad
 Of her attention gain'd, with Serpent Tongue
 Organick, or impulse of vocal Air,

His fraudulent temptation thus began.

Wonder not, Sov'reign Mistress, if perhaps
Thou canst, who art sole Wonder, much less arm
Thy looks, the Heav'n of mildness, with disdain,
Displeas'd that I approach thee thus, and gaze
Insatiate, I thus single, nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy Celestial Beauty adore
With ravishment beheld, there best beheld,
Where universally admir'd; but here
In this enclosure wild, these Beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one Man except,
Who sees thee, (and what is one?) who shouldst be seen.
A Goddess among Gods, ador'd and serv'd
By Angels numberless, thy daily Train.

So gloss'd the Tempter, and his Proem tun'd;
Into the heart of *Eve* his words made way,
Though at the voice much marveling; at length
Not unamaz'd she thus in answer spake.
What may this mean? Language of Man pronounc'd
By Tongue of Brute, and humane sense exprest?
The first at least of these I thought deny'd
To Beasts, whom God on their Creation-Day
Created mute to all articulate sound;
The latter I demur, for in their looks
Much Reason, and in their actions oft appears.
Thee, Serpent, subtlest Beast of all the Field
I knew, but not with humane voice endu'd;
Redouble then this miracle, and say,

How

How can'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due.

To whom the guileful Tempter thus reply'd.
Empress of this fair World, resplendent *Eve*,
Easie to me it is to tell thee all
What thou command'st, and right thou shouldst be obey'd:
I was at first as other Beasts that graze
The trodden Herb, of abject thoughts and low,
As was my food, nor aught but food discern'd
Or Sex, that apprehended nothing high:
Till on a day roving the Field, I chanc'd
A goodly Tree far distant to behold
Loaden with Fruit of fairest colours mixt,
Ruddy and Gold: I nearer drew to gaze;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleas'd my sense
Than smell of sweetest Fennel, or the Teats
Of Ewe or Goat dropping with Milk at Even,
Unfuckt of Lamb or Kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair Apples, I resolv'd
Not to defer; hunger and thirst at once,
Powerful perswaders, quick'nd at the scent
Of that alluring Fruit, urg'd me so keen.
About the Mossie Trunk I wound me soon,
For high from ground the branches would require
Thy utmost reach, or *Adam's*: Round the Tree
All other Beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the Tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill
I spar'd

I spar'd not, for such pleasure till that hour
 At Feed or Fountain never had I found.
 Sated at length, e'er long I might perceive
 Strange alteration in me, to degree
 Of Reason in my inward Powers, and Speech
 Wanted not long, though to his shape retain'd.
 Thenceforth to Speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Consider'd all things visible in Heav'n,
 Or Earth, or Middle; all things fair and good;
 But all that fair and good in thy Divine
 Semblance, and in thy Beauties heavenly Ray
 United I beheld; no Fair to thine
 Equivalent or second, which compell'd
 Me thus, though importune perhaps, to come
 And gaze, and worship thee of right declar'd
 Sov'reign of Creatures, universal Dame.

So talk'd the spirited fly Snake; and Eve
 Yet more amaz'd unwary thus reply'd.

Serpent, thy overpraising leaves in doubt
 The virtue of that Fruit, in thee first prov'd:
 But say, where grows the Tree, from hence how far?
 For many are the Trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice,
 As leaves a greater store of Fruit untoucht,
 Still hanging incorruptible, till Men
 Grow up to their provision, and more hands
 Help to disburthen Nature of her Birth.

To whom the wily Adder, blith and glad.
 Empress, the way is ready, and not long,

Beyond

Beyond a row of Myrtles, on a Flat,
Fast by a Fountain, one small Thicket past
Of blowing Myrrh and balm; if thou accept
My conduct, I can bring thee thither soon.

Lead then, said *Eve*. He leading swiftly row'd
In tangles, and made intricate seem streight,
To mischief swift. Hope elevates, and joy
Bright'ns his Crest, as when a wandring Fire,
Compact of unctuous vapour, which the Night
Condenses, and the cold invirons round,
Kindl'd through agitation to a Flame,
Which oft, they say, some evil Spirit attends
Hovering and blazing with delusive Light,
Misleads th' amaz'd Night-wanderer from his way
To Boggs and Mires, and oft through Pond or Pool,
There swallow'd up and lost, from succour far:
So glister'd the dire Snake, and into fraud
Led *Eve* our credulous Mother, to the Tree
Of prohibition, root of all our woe;
Which when she saw, thus to her Guide she spake.

Serpent, we might have spar'd our coming hither,
Fruitless to me, though Fruit be here to excess,
The credit of whose virtue rest with thee,
Wondrous indeed, if cause of such effects.
But of this Tree we may not taste nor touch;
God so commanded, and left that Command
Sole Daughter of his voice; the rest, we live
Law to our selves, our Reason is our Law.

To whom the Tempter guilefully reply'd.
Indeed? hath God then said that of the Fruit
Of all these Garden Trees ye shall not eat,

Yet

Yet Lords declar'd of all in Earth or Air?

To whom thus *Eve* yet sinless. Of the Fruit
Of each Tree in the Garden we may eat,
But of the Fruit of this fair Tree amidst
The Garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more bold
The Tempter, but with shew of Zeal and Love
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuats disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.
As when of old some Oratour renown'd
In *Athens* or free *Rome*, where Eloquence
Flourish'd, since mute, to some great cause addrest,
Stood in himself collect'd, while each part,
Motion, each act won audience e'er the tongue,
Sometimes in height began, as no delay
Of Preface brooking through his Zeal of Right.
So standing, moving, or to height up grown
The Tempter all impassion'd thus began.

O Sacred, Wife, and Wisdom-giving Plant,
Mother of Science, Now I feel thy Power
Within me clear, not onely to discern
Things in their Causes, but to trace the ways
Of highest Agents, deem'd however wise.
Queen of this Universe do not believe
Those rigid threats of Death; ye shall not die:
How should ye? by the Fruit? it gives you Life
To Knowledge? By the Threatner? look on me,
Me who have touch'd and tasted, yet both live,

And

And life more perfect have attain'd than Fate
Meant me, by vent'ring higher than my Lot.
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty Trespass, and not praise
Rather your dauntless virtue, whom the pain
Of Death denounc'd, whatever thing Death be,
Deterr'd not from atchieving what might lead
To happier Life, knowledge of Good and Evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd?
God therefore cannot hurt you, and be just;
Not just, not God; not fear'd then, nor obey'd:
Your fear it self of Death removes the fear.
Why then was this forbid? Why but to awe,
Why but to keep you low and ignorant,
His worshippers? he knows that in the day
Ye eat thereof, your Eyes that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as Gods,
Knowing both Good and Evil as they know.
That ye should be as Gods, since I as Man,
Internal Man, is but proportion meet;
I of brute, humane; ye of humane, Gods.
So ye shall die perhaps, by putting off
Humane, to put on Gods, death to be wisht,
Though threatn'd, which no worse than this can bring.
And what are Gods that Man may not become
As they; participating God-like food?
The Gods are first, and that advantage use
On our belief, that all from them proceeds;
I question it, for this fair Earth I see,
Warm'd by the Sun, producing every kind,
Them nothing: If they all things, who enclos'd

Knowledge of Good and Evil in this Tree,
That whoso eats thereof, forthwith attains
Wisdom without their leave? and wherein lies
Th' offence, that Man should thus attain to know?
What can your knowledge hurt him, or this Tree
Impart against his will, if all be his?
Or is it envy, and can envy dwell
In heav'nly breasts? these, these and many more
Causes import your need of this fair Fruit.
Goddeſs humane, reach then, and freely taſte.

He ended, and his words replete with guile
Into her heart too eaſie entrance won:
Fixt on the Fruit ſhe gaz'd, which to behold
Might tempt alone, and in her ears the ſound
Yet rung of his perſuaſive words, impregn'd
With Reason, to her ſeeming, and with Truth;
Mean while the hour of Noon drew on, and wak'd
An eager appetite, rais'd by the ſmell
So ſavoury of that Fruit, which with deſire,
Inclinable now grown to touch or taſte,
Sollicit'd her longing Eye; yet firſt
Pausing a while, thus to her ſelf ſhe muſ'd.

Great are thy Virtues, doubtleſs, beſt of Fruits,
Though kept from Man, and worthy to be admir'd,
Whoſe taſte, too long forborn, at firſt aſſay
Gave elocution to the mute, and taught
The Tongue not made for Speech to ſpeak thy praife:
Thy praife he alſo who forbids thy uſe,
Conceals not from us, naming thee the Tree
Of Knowledge, knowledge both of good and evil;
Forbids us then to taſte, but his forbidding
Commends thee more, while it infers the good

By

By thee communicated, and our want:
For good unknown, sure is not had, or had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But if Death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die.
How dies the Serpent? he hath eat'n and lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented? or to us deny'd
This intellectual Food, for Beasts reserv'd?
For Beasts it seems: yet that one Beast which first
Hath tasted, envies not, but brings with joy
The good befall'n him, Authour unsuspect,
Friendly to Man, far from deceit or guile.
What fear I then, rather what know to fear
Under this ignorance of Good and Evil,
Of God or Death, of Law or Penalty?
Here grows the Cure of all, this Fruit Divine,
Fair to the Eye, inviting to the Taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both Body and Mind?

So saying, her rash hand in evil hour
Forth reaching to the Fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her Works gave signs of woe,
That all was lost. Back to the Thicket slunk
The guilty Serpent, and well might, for *Eve*
Intent now wholly on her taste, naught else
Regarded, such delight till then, as seem'd,

In Fruit she never tasted, whether true
Or fancied so, through expectation high
Of Knowledge, nor was God-head from her thought.
Greedily she ingorg'd without restraint,
And knew not eating Death: Satiatè at length,
And height'nd as with Wine, jocund and boon,
Thus to her self she pleasingly began.

O Sov'reign, virtuous, pretious of all Trees
In Paradise, of operation blest
To Sapience, hitherto obscur'd, infam'd,
And thy fair Fruit let hang, as to no end
Created; but henceforth my early care,
Not without Song, each Morning, and due praise
Shall tend thee, and thy fertile burthen ease
Of thy full branches offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know;
Though others envy what they cannot give;
For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide; not following thee, I had remain'd
In ignorance, thou op'nest Wisdom's way,
And giv'st access, though secret she retire.
And I perhaps am secret; Heav'n is high,
High and remote, to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
Our great Forbidder, safe with all his Spies
About him. But to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of Knowledge in my power

Without

Without Copartner? so to add what wants
In Female Sex, the more to draw his Love,
And render me more equal, and perhaps,
A thing not undesirable, sometime
Superiour; for inferiour, who is free?
This may be well: but what if God have seen,
And Death ensue? then I shall be no more,
And *Adam* wedded to another *Eve*,
Shall live with her enjoying, I extinct;
A death to think! Confirm'd then I resolve,
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.

So saying, from the Tree her step she turn'd,
But first low reverence done, as to the power
That dwelt within, whose presence had infus'd
Into the Plant scintillial sap, deriv'd
From Nectar, drink of Gods. *Adam* the while
Waiting desirous her return, had wove
Of Choicest Flowers a Garland to adorn
Her Tresses and her rural labours crown,
As Reapers oft are wont their Harvest Queen,
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;
Yet oft his heart, divine of something ill,
Misgave him; he the fault'ring measure felt;
And forth to meet her went, the way she took
That Morn when first they parted; by the Tree
Of Knowledge he must pass, where heather met
Scarce from the Tree returning; in her hand
A bough of fairest Fruit that downy smil'd,
New gather'd, and ambrosial smell diffus'd
To him she hasted, in her face excuse

Came

Came Prologue, and Apology to prompt,
Which with bland words at will she thus addrest.

Hast thou not wondred, *Adam*, at my stay?
Thee I have mist, and thought it long, depriv'd
Thy presence, agony of love till now
Not felt, nor shall be twice, for never more
Mean I to try, what rash untry'd I sought,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear:
This Tree is not as we are told, a Tree
Of danger tasted, nor to evil unknown
Op'ning the way, but of Divine effect
To open eyes, and make them Gods who taste;
And hath been tasted such: the Serpent wise,
Or not restrain'd as we, or not obeying,
Hath eat of the Fruit, and is become,
Not dead, as we are threatn'd, but thenceforth
Endu'd with humane voice and humane sense,
Reasoning to admiration, and with me
Persuasively hath so prevail'd, that I
Have also tasted, and have also found
Th' effects to correspond, opener mine Eyes,
Dimmerst, dilated Spirits, ampler Heart,
And growing up to Godhead; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss,
Tedious, unshar'd with thee, and odious soon.
Thou therefore also taste, that equal Lot
May join us equal joy, as equal Love;
Lest thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when Fate will not permit.

Thus

Thus *Eve* with Count'nance blith her story told;
But in her Cheek distemper flushing glow'd.
On th'other side, *Adam*, soon as he heard
The fatal Trespas done by *Eve*, amaz'd,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joynts relax'd;
From his slack hand the Garland wreath'd for *Eve*
Down drop'd, and all the faded Roses shed:
Speechless he stood, and pale, till thus at length
First to himself he inward silence broke.

—O fairest of Creation, last and best
Of all God's works, Creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost,
Defac'd, deflor'd, and now to Death devote?
Rather how hast thou yielded to transgress
The strict forbiddance; how to violate
The sacred Fruit forbid'n! some cursed fraud
Of Enemy hath beguil'd thee, yet unknown,
And me with thee hath ruin'd, for with thee
Certain my resolution is to die;
How can I live without thee, how forego
Thy sweet Converse and Love so dearly join'd,
To live again in these wild Woods forlorn?
Should God create another *Eve*, and I
Another Rib afford, yet loss of thee
Would never from my heart; no, no, I feel
The Link of Nature draw me: Flesh of Flesh,
Bone of my Bone thou art, and from thy State
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
Thus in calm mood his words to *Eve* he turn'd.

Bold deed thou hast presum'd, adventurous *Eve*,
And peril great provok'd, who thus hath dar'd
Had it been onely coveting to Eye
That sacred Fruit, sacred to abstinence,
Much more to taste it under bane to touch.
But past who can recall, or done undo?
Not God Omnipotent, nor Fate, yet so
Perhaps thou shalt not die, perhaps the Fact
Is not so heinous now, foretasted Fruit,
Prophan'd first by the Serpent, by him first
Made common and unhallow'd e'er our taste:
Nor yet on him found deadly he yet lives,
Lives, as thou saidst, and gains to live as Man
Higher degree of Life, inducement strong
To us, as likely tasting to attain
Proportional ascent, which cannot be
But to be Gods, or Angels Demi-gods.
Nor can I think that God, Creatour wise,
Though threatning, will in earnest so destroy
Us his prime Creatures, dignify'd so high,
Set over all his Works, which in our Fall,
For us created, needs with us must fail,
Dependant made: so God shall uncreate,
Be frustrate, do, undo, and labour lose,
Not well conceiv'd of God, who though his Power
Creation could repeat, yet would be loath
Us to abolish, lest the Adversary
Triumph and say; Fickle their State whom God

Most

Most Favours, who can please him long? Me first
He ruin'd, now Mankind; whom will he next?
Matter of scorn, not to be given the Foe,
However I with thee have fixt my Lot,
Certain to undergo like doom, if Death
Confort with thee, Death is to me as Life:
So forcible within my heart I feel
The Bond of Nature draw me to my own,
My own in thee, for what thou art is mine;
Our State cannot be sever'd, we are one,
One Flesh: to lose thee were to lose my self.

So *Adam*, and thus *Eve* to him reply'd.
O glorious trial of exceeding Love,
Illustrious evidence, example high!
Ingaging me to emulate, but short
Of thy perfection, how shall I attain;
Adam, from whose dear side I boast me sprung,
And gladly of our Union hear thee speak,
One heart, one Soul in both; whereof good proof
This day affords, declaring thee resolv'd,
Rather than Death or aught than Death more dread
Shall separate us, linkt in love so dear,
To undergo with me one Guilt, one Crime,
If any be of tasting this fair Fruit,
Whose virtue, for of good still good proceeds,
Direct, or by occasion hath presented
This happy trial of thy Love, which else
So eminently never had been known.
Were it I thought Death menac'd would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee; rather die
Deserted, than oblige thee with a fact
Pernicious to thy Peace, chiefly assur'd

Remarkably so late of thy so true,
So faithful Love unequal'd; but I feel
Far otherwise th'event, not Death, but Life
Augmented, op'nd Eyes, new Hopes, new Joys,
Taste so Divine, that what of sweet before
Hath toucht my sense, flat seems to this, and harsh.
On my experience, *Adam*, freely taste,
And fear of Death deliver to the Winds.

So saying, she embrac'd him, and for joy
Tenderly wept, much won that he his Love
Had so enobl'd, as of choice to incur
Divine displeasure for her sake, or Death.
In recompence (for such compliance bad
Such recompence best merits) from the bough
She gave him of that fair enticing Fruit
With liberal hand: he scrupl'd not to eat
Against his better knowledge, not deceiv'd,
Fut fondly overcome with Female charm.
Earth trembl'd from her entrails, as again
In pangs, and Nature gave a second groan,
Sky lowr'd and muttering Thunder, some sad drops
Wept at compleating of the mortal Sin
Original; while *Adam* took no thought,
Eating his fill, nor *Eve* to iterate
Her former trespass fear'd, the more to soothe
Him with her lov'd society, that now
As with new Wine intoxicated both
They swim in mirth, and fancies that they feel
Divinity within them breeding wings
Wherewith to scorn the Earth: but that false Fruit
Far other operation first display'd,
Carnal desire enflaming, he on *Eve*
Began to cast lascivious Eye, she him

As

As wantonly repaid; in Lust they burn
Till *Adam* thus 'gan *Eve* to dalliance move.

Eve, now I see thou art exact of taste,
And elegant, of Sapience no small part,
Since to each meaning favour we apply,
And Palate call judicious; I the praise
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful Fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidden, it might be wish'd,
For this one Tree had been forbidden Ten.
But come, so well refresh'd, now let us play,
As meet is, after such delicious Fare;
For never did thy Beauty since the day
I saw thee first and wedded thee, adorn'd
With all perfections, so enflame my sense
With ardor to enjoy thee, fairer now
Than ever, bounty of this vertuous Tree.

So said he, and forbore not glance or toy
Of amorous intent, well understood
Of *Eve*, whose Eye darted contagious Fire.
Her hand he seiz'd, and to a shady Bank,
Thick over head with verdant roof imbow'd
He led her nothing loath: Flow'rs were the Couch,
Pansies and Violets, and Asphodel,
And Hyacinth, Earths freshest softest lap:
There they their fill of Love and Love's disport
Took largely; of their mutual guilt the Seal,
The solace of their Sin, till dewy sleep
Oppress'd them, wearied with their amorous play:
Soon as the force of that fallacious Fruit,

That with exhilarating vapour bland
About their spirits had plaid, and inmost powers
Made err, was now exhal'd, and grosser sleep
Bred of unkindly fumes, with conscious dreams
Encumber'd, now had left them, up they rose
As from unrest, and each the other viewing,
Soon found their Eyes how open'd, and their minds
How darkn'd; innocence, that as a Veil
Had shadow'd them from knowing ill, was gone,
Just Confidence, and native Righteousness
And honour from about them, naked left
To guilty shame he cover'd, but his Robe
Uncover'd more. So rose the *Danite* strong
Herculean Sampson from the Harlot-lap
Of *Philistean Dalilah*, and wak'd
Shorn of his strength; They destitute and bare
Of all their virtue: silent, and in face
Confounded long they sat, struck'n mute,
Till *Adam*, though not less than *Eve* abasht,
At length gave utterance to these words constrain'd.

O *Eve*, in evil hour thou didst give ear
To that false Worm, of whomsoever taught
To counterfeit Man's voice, true in our Fall,
False in our promis'd Rising, since our Eyes
Open'd we find indeed, and find we know
Both Good and Evil, Good lost, and Evil got,
Bad Fruit of Knowledge, if this be to know,
Which leaves us naked thus, of Honour void,
Of Innocence, of Faith, of Purity,
Our wonted Ornaments now soild and stain'd,
And in our Faces evident the signs
Of foul concupiscence; whence evil store;
Even shame, the last of Evils; of the first

Be sure then. How shall I behold the face
Henceforth of God or Angel, earst with joy
And rapture so oft beheld? those heav'nly shapes
Will dazle now this earthly, with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade
Obscur'd, where highest Woods impenetrable
To Star or Sun-light spread their umbrage broad
And brown as Evening: Cover me ye Pines,
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more.
Eut let us now, as in bad plight, devise
What best may for the present serve to hide
The Parts of each from other, that seem most
To shame obnoxious, and unseemliest seen,
Some Tree whose broad smooth Leaves together sow'd,
And girded on our loyns, may cover round
Those middle parts, that this new comer, Shame,
There fit not, and reproach us as unclean.

So counsel'd he, and both together went
Into the thickest Wood, there soon they chose
The Fig-tree, not that kind for Fruit renown'd,
But such as at this day to *Indians* known
In *Malabar* or *Decan* spreads her Arms
Branching so broad and long, that in the ground
The bended Twigs take root, and Daughters grow
About the Mother Tree, a Pillard shade
High over-arch'd, and echoing Walks between;
There oft the *Indian* Herdsman shunning heat
Shelters in cool, and tends his pasturing Herds
At Loopholes cut through thickest shade: those Leaves
They gather'd, broad as *Amazonian* Targe,
And with what skill they had, together sow'd,

To

To gird their Waste, vain Covering if to hide
Their guilt and dreaded shame; Oh how unlike
To that first naked Glory! Such of late
Columbus found th' *American* so girt
With feather'd Cincture, naked else and wild
Among the Trees on Isles and woody Shores.
Thus fenc't, and as they thought, their shame in part
Cover'd, but not at rest or ease of Mind,
They fate them down to weep, nor onely Tears
Rain'd at their Eyes, but high Winds worse within
Began to rise, high Passions, Anger, Hate,
Mistrust, Suspicion, Discord, and shook sore
Their inward State of Mind, calm Region once
And full of peace, now tost and turbulent:
For Understanding rul'd not, and the Will
Heard not her lore, both in subjection now
To sensual Appetite, who from beneath
Usurping over sov'reign Reason claim'd
Superiour sway: from thus distemper'd breast,
Adam, estrang'd in look and alter'd stile,
Speech intermitted thus to *Eve* renew'd.

Would thou hadst hearkn'd to my words, and stay'd
With me, as I besought thee when that strange
Desire of wandring this unhappy Morn,
I know not whence possess'd thee: we had then
Remain'd still happy, not as now, despoil'd
Of all our good, sham'd, naked, miserable.
Let none henceforth seek needless cause to approve
The faith they owe; when earnestly they seek
Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus *Eve*.
What words have past thy Lips, *Adam* severe,
Imput'ft

Imput'st thou that to my default, or will
Of wand'ring, as thou call'st it, which who knows
But might as ill have happn'd thou being by,
Or to thy self perhaps: hadst thou been there,
Or here th' attempt, thou couldst not have discern'd
Fraud in the Serpent, speaking as he spake;
No ground of enmity between us known;
Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side?
As good have grown there still a lifeless Rib.
Being as I am, why didst not thou the Head
Command me absolutely not to go,
Going into such danger as thou saidst?
Too facile then thou didst not much gainsay,
Nay didst permit, approve, and fair dismiss.
Hadst thou been firm and fixt in thy dissent,
Neither had I transgress'd, nor thou with me.

To whom then first incens'd *Adam* reply'd,
Is this the Love, is this the recompence
Of mine to thee, ingrateful *Eve*, exprest
• Immutable when thou wert lost, not I,
Who might have liv'd and joy'd immortal blifs,
Yet willingly chose rather Death with thee:
And am I now upbraided, as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint: what could I more?
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking Enemy
That lay in wait; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on, secure
Either to meet no danger, or to find
Matter of glorious trial; and perhaps

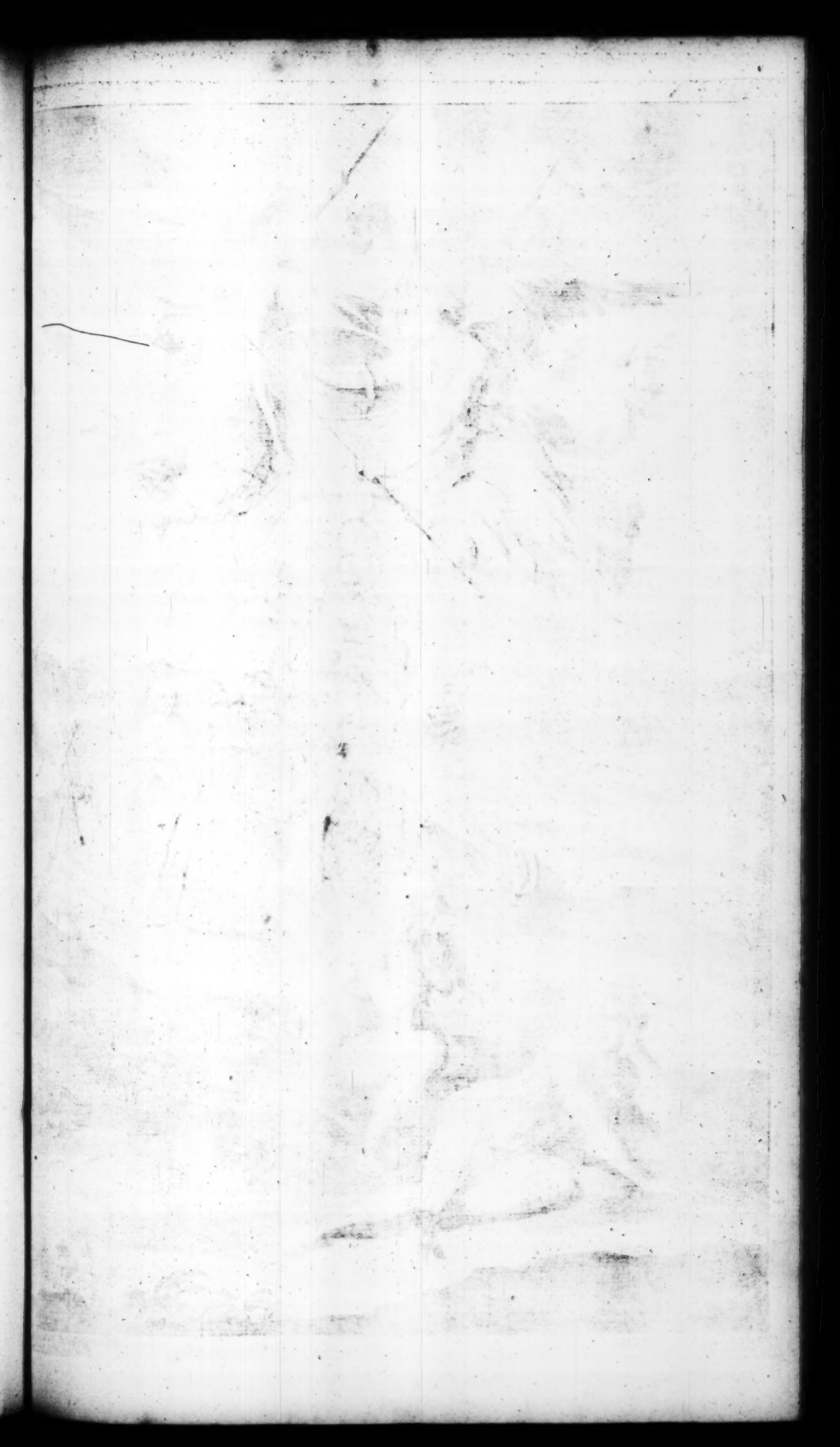
I also

I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee; but I rue
That error now, which is become my crime,
And thou th'accuser. Thus it shall befall
Him who to worth in Women overtrusting
Lets her will rule: restraint she will not brook,
And left to her self, if evil thence ensue,
She first his weak indulgence will accuse.

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contest appear'd no end.

The End of the Ninth Book.

Paradise





Paradise Lost.

B O O K X.

THE ARGUMENT.

Man's Transgression known, the Guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the Transgressors, who descends and gives Sentence accordingly; then in pity cloaths them both, and reascends. Sin and Death sitting till then at the Gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan their Sire up to the place of Man: To make the way easier from Hell to this World to and fro, they pave a broad high-way or Bridge over Chaos, according to the Track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full Assembly relates with boasting his success against Man; instead of applause is intertain'd with a general hiss by all his audience, transform'd with himself also suddenly into Serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden Tree springing up before them, they greedily reaching to take of the Fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final Victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and Elements. Adam more and more perceiving his fall'n condition, heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him: then to evade the Curse likely to fall on their Offspring, proposes to Adam violent ways which he approves not, but conceiving better hope, puts her in mind of the late Promise made them, that her Seed should be reveng'd on the Serpent, and exhorts her with him to seek Peace of the offended Deity, by Repentance and Supplication.

MEan while the heinous and despightful act
Of *Satan* done in Paradise, and how
He in the Serpent, had perverted *Eve*,
Her Husband she, to taste the fatal Fruit,
Was known in Heav'n; for what can scape the Eye
Of God All-seeing, or deceive his Heart
Omniscient, who in all things wise and just,
Hinder'd not *Satan* to attempt the mind
Of Man, with strength entire, and free will arm'd,
Complete to have discover'd and repulst
Whatever wiles of Foe or seeming Friend?
For still they knew, and ought to have still remember'd
The high Injunction not to taste that Fruit,
Whoever tempted; which they not obeying,
Incurr'd, what could they less, the penalty,
And manifold in sin, deserv'd to fall.
Up into Heav'n from Paradise in haste
Th' Angelick Guards ascended, mute and sad
For Man, for of his state by this they knew,
Much wondring how the subtile Fiend had stoln
Entrance unseen. Soon as th' unwelcome news
From Earth arriv'd at Heaven Gate, displeas'd
All were who heard, dim sadness did not spare
That time Celestial visages, yet mixt
With pity, violated not their bliss.
About the new-arriv'd, in multitudes
Th' Ethereal People ran, to hear and know
How all befell: they towards the Throne Supreme
Accountable made haste to make appear
With righteous Plea, their utmost vigilance,
And easily approv'd; when the most High
Eternal Father from his secret Cloud,
Amidst in Thunder utter'd thus his voice.

Assembl'd

Assembl'd Angels, and ye Powers return'd
From unsuccessful charge, be not dismay'd,
Nor troubl'd at these tidings from the Earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this Tempter cross'd the Gulf from Hell.
I told you then he should prevail and speed
On his bad Errand, Man should be seduc'd
And flatter'd out of all, believing lies
Against his Maker; no Decree of mine
Concurring to necessitate his Fall,
Or touch with lightest moment of impulse
His free Will, to her own inclining left
In even scale. But fall'n he is, and now
What rests but that the mortal Sentence pass
On his transgression, Death denounc'd that day,
Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance e'er day end:
Justice shall not return as bounty scorn'd.
But whom send I to judge them? whom but thee
Vicegerent Son, to thee I have transferr'd
All Judgment whether in Heav'n, or Earth, or Hell,
Easie it might be seen that I intend
Mercy colleague with Justice sending thee
Man's Friend, his Mediatour, his design'd
Both Ransom and Redeemer voluntary,
And destin'd Man himself to Judge Man fall'n.

So spake the Father, and unfolding bright
Toward the right hand his Glory, on the Son
Blaz'd forth unclouded Deity; he full

Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild.

Father Eternal, thine is to decree,
Mine both in Heav'n and Earth to do thy will
Supreme, that thou in me thy Son belov'd
May'st ever rest well pleas'd. I go to judge,
On Earth these thy transgressours, but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be, for so I undertook
Before thee; and not repenting, this obtain
Of right, that I may mitigate their doom
On me deriv'd; yet I shall temper so
Justice with Mercy, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor Train, where none
Are to behold the Judgment, but the judg'd,
Those two; the third best absent is condemn'd,
Convict by flight, and Rebel to all Law
Conviction to the Serpent none belongs.

Thus saying, from his radiant Seat he rose
Of high collateral glory: him Thrones and Powers,
Princedoms, and Dominations ministrant
Accompanied to Heaven Gate, from whence
Eden and all the Coast in prospect lay,
Down he descended streight; the speed of Gods
Time counts not, though with swiftest minutes wing'd.
Now was the Sun in Western cadence low
From Noon, and gentle Airs due at their hour
To fan the Earth now wak'd, and usher in
The Evening cool, when he from wrath more cool'd
Came the mild Judge and Intercessour both
To sentence Man: the voice of God they heard

Now

Now walking in the Garden, by soft winds
Brought to their Ears, while day declin'd, they heard,
And from his Presence hid themselves among
The thickest Trees, both Man and Wife, till God
Approaching, thus to *Adam* call'd aloud.

Where art thou *Adam*, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleas'd, thus entertain'd with solitude,
Where obvious duty erewhile appear'd unsought:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.
He came, and with him *Eve*, more loth, though first
To offend, discount'nanc'd both, and discompos'd;
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
Whence *Adam* fault'ring long, thus answer'd brief.

I heard thee in the Garden, and of thy voice
Afraid, being naked, hid my self. To whom
The gracious Judge without revile reply'd.

My voice thou oft hast heard, and hast not fear'd,
But still rejoyc'd, how is it now become
So dreadful to thee? that thou art naked, who
Hath told thee? hast thou eaten of the Tree
Whereof I gave thee charge thou shouldst not eat?

To whom thus *Adam* fore beset reply'd,
O Heav'n! in evil strait this day I stand
Before my Judge, either to undergo
My self the total Crime, or to accuse

My

My other self, the partner of my life;
Whose failing, while her Faith to me remains,
I should conceal, and not expose to blame
By my complaint? but strict necessity
Subdues me, and calamitous constraint
Left on my head both sin and punishment,
However insupportable, be all
Devolv'd; though should I hold my peace, yet thou
Wouldst easily detect what I conceal.
This Woman whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so Divine,
That from her hand I could suspect no ill,
And what she did, whatever in it self,
Her doing seem'd to justify the deed;
She gave me of the Tree, and I did eat.

To whom the Sov'reign Presence thus reply'd.
Was she thy God, that her thou didst obey;
Before his voice, or was she made thy guide,
Superiour, or but equal, that to her
Thou didst resign thy Manhood, and the Place
Wherein God set thee above her made of thee,
And for thee, whose perfection far excell'd
Hers in all real dignity? Adorn'd
She was indeed, and lovely to attract
Thy Love, not thy Subjection, and her Gifts
Were such as under Government well seem'd,
Unseemly to bear rule, which was thy part
And person, hadst thou known thy self aright.

So having said, he thus to *Eve* in few:
Say Woman, what is this, which thou hast done?

To whom sad *Eve* with shame nigh over-whelm'd,
Confessing soon, yet not before her Judge
Bold or loquacious, thus abasht reply'd.

The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
To Judgment he proceeded on th' accus'd
Serpent though brute, unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his Creation; justly then accurst,
As vitiated in Nature: more to know
Concern'd not Man (since he no farther knew)
Nor alter'd his offence; yet God at last
To Satan first in Sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And on the Serpent thus his curse let fall.

Because thou hast done this, thou art accurst
Above all Cattel, each Beast of the Field;
Upon thy Belly groveling thou shalt go,
And dust shalt eat all the days of thy Life.
Between Thee and the Woman I will put
Enmity, and between thine and her Seed;
Her Seed shall bruise thy head, thou bruise his heel.

So spake this Oracle, then verifi'd
When *Jesus* Son of *Mary* second *Eve*,
Saw Satan fall like Lightning down from Heav'n,
Prince of the Air; then rising from his Grave
Spoil'd Principalities and Powers, triumpht
In open shew, and with Ascension bright

Captivity

Captivity led captive through the Air,
The Realm it self of Satan long usurpt,
Whom he shall tread at last under our feet;
Even he who now foretold his fatal bruise,
And to the Woman thus his Sentence turn'd.

Thy sorrow I will greatly multiply
By thy Conception; Children thou shalt bring
In sorrow forth, and to thy Husband's will
Thine shalt submit; he over thee shall rule.

On *Adam* last thus judgment he pronounc'd.
Because thou hast heark'nd to the voice of thy Wife,
And eaten of the Tree concerning which
I charg'd thee, saying, Thou shalt not eat thereof:
Curs'd is the ground for thy sake, thou in sorrow
Shalt eat thereof all the days of thy Life;
Thorns also and Thistles it shall bring thee forth
Unbid, and thou shalt eat th'Herb of the Field,
In the sweat of thy Face shalt thou eat Bread,
Till thou return unto the ground, for thou
Out of the ground wast taken, know thy Birth,
For dust thou art, and shalt to dust return.

So judg'd he Man, both Judge and Saviour se
And th' instant stroke of Death denounc't that day
Remov'd far off; then pitying how they stood
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
As when he washt his servants feet, so now
As Father of his Family he clad
Their nakedness with Skins of Beasts, or slain,
Or as the Snake with youthful Coat repaid;

And

And thought not much to cloath his Enemies:
Nor he their outward onely with the Skins
Of Beasts, but inward nakedness, much more
Opprobrious, with his Robe of Righteousness,
Arraying cover'd from his Father's sight.
To him with swift ascent he up return'd,
Into his blisful bosom reasum'd
In glory as of old, to him appeas'd
All, though all-knowing, what had past with Man
Recounted, mixing intercession sweet.
Mean while e'er thus was sinn'd and judg'd on Earth,
Within the Gates of Hell sat Sin and Death,
In counterview within the Gates, that now
Stood open wide, belching outrageous flame
Far into *Chaos*, since the Fiend past through,
Sin opening, who thus now to Death began.

O Son, why sit we here each other viewing
Idely, while Satan our great Author thrives
In other Worlds, and happier Seat provides
For us his Offspring dear? It cannot be
But that success attends him; if mishap,
E'er this he had return'd, with fury driven
By his Avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and Dominion giv'n me large
Beyond this Deep; whatever draws me on,
Or sympathy, or some connatural force
Powerful at greatest distance to unite
With secret amity things of like kind
By secretest conveyance. Thou my Shade
Inseparable must with me along:
For Death from Sin no power can separate.

M m

But

But lest the difficulty of passing back
Stay his return perhaps over this Gulf
Impassable, Impervious, let us try
Adventrous work, yet to thy power and mine
Not unagreeable, to found a path
Over this Main from Hell to that new World
Where Satan now prevails, a Monument
Of merit high to all th' infernal Hoast,
Easing their Passage hence, for intercourse,
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt attraction and instinct.

Whom thus the meagre Shadow answer'd soon.
Go whither Fate and inclination strong
Leads thee, I shall not lag behind, nor err
The way, thou leading, such a scent I draw
Of carnage, prey innumerable, and taste
The savour of Death from all things there that live:
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a Flock
Of ravenous Fowl, though many a League remote,
Against the day of Battel, to a Field,
Where Armies lie encamp't, come flying, lur'd
With scent of living Carcasses design'd
For death, the following day, in bloody fight.
So scented the grim Feature, and upturn'd
His Nostril wide into the murky Air,
Sagacious of his Quarry from so far.
Then both from out Hell Gates into the waste
Wide Anarchy of Chaos damp and dark

Flew

Flew divers, and with Power (their Power was great)
Hovering upon the Waters; what they met
Solid or slimy, as in raging Sea
Toft up and down, together crowded drove
From each side shoaling towards the mouth of Hell.
As when two polar Winds blowing adverſe
Upon the *Cronian* Sea together drive
Mountains of Ice, that ſtop th' imagin'd way
Beyond *Petſora* Eaſtward, to the rich
Cathaian Coaſt. The aggregated Soil
Death with his Mace petrifiſick, cold and dry,
As with a Trident ſmote, and fix'd as firm
As *Delos* floating once; the reſt his look
Bound with *Gorgonian* rigour not to move,
And with *Asphaltick* ſlime; broad as the Gate,
Deep to the Roots of Hell the gather'd beach
They faſten'd, and the Mole immenſe wraught on
Over the foaming deep high Arch'd, a Bridge
Of length prodigious joyn'g to the Wall
Immoveable of this now fenceleſs World
Forfeit to Death; from hence a paſſage broad,
Smooth, eaſie, inoffenſive down to Hell
So, if great things to ſmall may be compar'd,
Xerxes, the Liberty of *Greece* to yoke,
From *Suſa* his *Memnonian* Palace high
Came to the Sea, and over *Helleſpont*
Bridging his way, *Europe* with *Aſia* joyn'd,
And ſcourg'd with many a ſtroak th' indignant waves.
Now had they brought the work by wondrous Art
Pontifical, a ridge of pendent Rock
Over the vext Abyſs, following the track
Of *Satan*, to the ſelf ſame place where he
Fiſt lighted from his Wing, and landed ſafe
From out of *Chaos* to the outside bare

Of this round World: with Pins of Adamant
And chains they made all fast, too fast they made
And durable; and now in little space
The Confines met of Empyrean Heav'n
And of this World, and on the left hand Hell
With long reach interpos'd; three sev'ral ways
In fight, to each of these three places led.
And now their way to Earth they had descry'd,
To Paradise first tending, when behold
Satan in likeness of an Angel bright
Betwixt the *Centaure* and the *Scorpion* steering
His *Zenith*, while the Sun in *Aries* rose:
Disguis'd he came, but those his Children dear
Their Parent soon discern'd, though in disguise.
He after *Eve* seduc'd, unminded slunk
Into the Wood fast by, and changing shape
T'observe the sequel, saw his guileful act
By *Eve*, though all unwitting, seconded
Upon her Husband, saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrifi'd
He fled, not hoping to escape, but shun
The present, fearing guilty what his wrath
Might suddenly inflict; that past, return'd
By Night, and listening where the hapless Pair
Sate in their sad discourse, and various plaint,
Thence gather'd his own doom, which understood
Not instant, but of future time. With joy
And tidings fraught, to Hell he now return'd,
And at the brink of *Chaos*, near the foot
Of this new wondrous Pontifice, unhop'd
Met, who to meet him came, his Offspring dear.
Great joy was at their meeting, and at sight
Of that stupendious Bridge his joy increas'd.

Long

Long he admiring stood, till Sin, his fair
Inchanting Daughter, thus the silence broke.

O Parent, these are thy magnifick deeds,
Thy Trophies, which thou view'st as not thine own,
Thou art their Author and prime Architect:
For I no sooner in my heart divin'd,
My heart, which by a secret harmony
Still moves with thine, joy'd in connexion sweet,
That thou on Earth hadst prosper'd, which thy looks
Now also evidence, but straight I felt
Though distant from the Worlds between, yet felt
That I must after thee with this thy Son;
Such fatal consequence unites us three:
Hell could no longer hold us in her bounds,
Nor this unvoyageable Gulf obscure
Detain from following thy illustrious track.
Thou hast atchiev'd our liberty confin'd
Within Hell Gates till now, [^] thou us impow'r'd
To fortifie thus far, and overlay
With this portentous Bridge the dark Abyss.
Thine now is all this World, thy virtue hath won
What thy hands builded not, thy Wisdom gain'd
With odds what War hath lost, and fully aveng'd
Our Foil in Heav'n; here thou shalt Monarch reign,
There didst not; there let him still Victor sway,
As Battel hath adjudg'd, from this new World
Retiring, by his own doom alienated,
And henceforth Monarchy with thee divide
Of all things parted by th' Empyreal bounds,
His Quadrature, from thy Orbicular World,
Or try thee now more dangerous to his Throne.

Whom

Whom thus the Prince of Darknes answer'd glad.
Fair Daughter, and thou Son and Grandchild both,
High proof ye now have giv'n to be the Race
Of *Satan* (for I glory in the name,
Antagonist of Heav'ns Almighty King)
AmPLY have merited of me, of all
Th'infernal Empire, that so near Heav'ns door
Triumphal with triumphal act have met,
Mine with this glorious Work, and made one Realm
Hell and this World, one Realm, one Continent
Of easie thorough-fare. Therefore while I
Descend through Darknes, on your Rode with ease
To my associate Powers, them to acquaint
With these successes, and with them rejoyce,
Ye two this way, among these numerous Orbs
All yours right down to Paradise descend;
There dwell and Reign in bliss, thence on the Earth
Dominion exercise and in the Air,
Chiefly on Man, sole Lord of all declar'd,
Him first make sure your thrall, and lastly kill.
My Substitutes I send you, and Create
Plenipotent on Earth, of matchless might
Issuing from me: on your joynt vigour now
My hold of this new Kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joynt power prevails, th'affairs of Hell
No detriment need fear, go and be strong.

So saying, he dismiss them, they with speed
Their course through thickest Constellations held
Spreading their bane; the blasted Stars look'd wan,
And Planets, Planet-struck, real Eclipse
Then suffer'd. Th'other way *Satan* went down

The

The Causey to Hell Gate; on either side
Disparted *Chaos* over built exclaim'd,
And with rebounding surge the bars assail'd,
That scorn'd his indignation: through the Gate,
Wide open and unguarded, *Satan* pass'd,
And all about found desolate; for those
Appointed to sit there, had left their charge,
Flown to the upper World; the rest were all
Far to th'inland retir'd, about the Walls
Of *Pandemonium*, City and proud Seat
Of *Lucifer*, so by allusion call'd,
Of that bright Star to *Satan* paragon'd,
There kept their Watch the Legions, while the Grand
In Council sat, solicitous what chance
Might intercept their Emperour sent, so he
Departing gave command, and they observ'd.
As when the *Tartar* from his *Russian* Foe
By *Astracan* over the Snowy Plains
Retires, or *Bastrian* Sophy from the Horns
Of *Turkish* Crescent, leaves all waste beyond
The Realm of *Aladule*, in his retreat
To *Tauris* or *Casbeen*. So these the late
Heav'n-banish'd Host, left desert utmost Hell
Many a dark League, reduc'd in careful Watch
Round their Metropolis, and now expecting
Each hour their great adventurer from the search
Of Foreign Worlds: he through the midst unmark'd,
In shew Plebeian Angel militant
Of lowest order, past; and from the door
Of that *Plutonian* Hall, invisible
Ascended his high Throne, which under state
Of richest texture spread, at th'upper end
Was plac'd in regal lustre. Down a while
He sat, and round about him saw unseen:

At last as from a Cloud his fulgent head
And shape Star bright appear'd, or brighter, clad
With what permissive Glory since his fall
Was left him, or false glitter: All amaz'd
At that so sudden blaze the *Stygian* throng
Bent their aspect, and whom they wish'd beheld,
Their mighty Chief return'd: loud was th'acclaim:
Forth rush'd in haste the great consulting Peers,
Rais'd from their Dark *Divan*, and with like joy
Congratulant approach'd him, who with hand
Silence, and with these words attention won.

Thrones, Dominations, Princedoms, Virtues, Powers,
For in possession such, not only of right,
I call you and declare you now, return'd
Successful beyond hope, to lead you forth
Triumphant out of this infernal Pit
Abominable, accurst, the house of woe,
And Dungeon of our Tyrant: Now possess,
As Lords, a spacious World to our native Heaven
Little inferiour, by my adventure hard
With peril great atchiev'd. Long were to tell
What I have done, what suffer'd, with what pain
Voyag'd th'unreal, vast, unbounded deep
Of horrible confusion, over which
By Sin and Death a broad way now is pay'd
To expedite your glorious march; but I
Toil'd out my uncouth passage, forc'd to ride
Th'untractable Abyss, plung'd in the womb
Of unoriginal *Night* and *Chaos* wild,
That jealous of their secrets fiercely oppos'd
My journey strange, with clamorous uproar
Protesting Fate supreme; thence how I found
The new created World, which Fame in Heav'n

Long

Long had foretold, a Fabrick wonderful
Of absolute perfection, therein Man
Plac'd in a Paradise, by our exile
Made happy: Him by fraud I have seduc'd
From his Creatour, and the more t'increase
Your wonder, with an Apple; he thereat
Offended, worth your laughter, hath giv'n up
Both his beloved Man and all his World,
To Sin and Death a prey, and so to us,
Without our hazard, labour or allarm,
To range in, and to dwell, and over Man
To rule, as over all he should have rul'd.
True is, me also he hath judg'd, or rather
Me not, but the brute Serpent in whose shape
Man I deceiv'd: that which to me belongs,
Is enmity, which he will put between
Me and Mankind; I am to bruise his heel;
His Seed, when is not set, shall bruise my head:
A World who would not purchase with a bruise,
Or much more grievous pain? Ye have th'account
Of my performance: What remains, ye Gods,
But up and enter now into full bliss?

So having said, a while he stood, expecting
Their universal shout and high applause
To fill his ear, when contrary he hears
On all sides, from innumerable tongues
A dismal universal hiss, the sound
Of publick scorn; he wonder'd, but not long
Had leisure, wondring at himself now more;
His Visage drawn he felt to sharp and spare,
His Arms clung to his Ribs, his Legs entwining
Each other, till supplanted down he fell
A monstrous Serpent on his Belly prone,

N n

Reluctant

Reluctant, but in vain, a greater power
Now rul'd him, punish'd in the shape he finn'd,
According to his doom: he would have spoke,
But his for his return'd with forked tongue
To forked tongue, for now were all transform'd
Alike, to Serpents all as accessories
To his bold Riot: dreadful was the din
Of hissing through the Hall, thick swarming now
With complicated monsters head and tail,
Scorpion and Asp, and *Amphisbæna* dire,
Ceraustes horn'd, *Hydrus* and *Ellops* drear,
And *Dipsas* (not so thick swarm'd once the Soil
Bedropt with blood of *Gorgon*, or the Isle
Ophiusa) but still greatest he the midst,
Now Dragon grown, larger than whom the Sun
Ingender'd in the *Pythean* Vale on slime,
Huge *Python*, and his Power no less he seem'd
Above the rest still to retain; they all
Him follow'd issuing forth to th' open Field
Where all yet left of that revolted Rour
Heav'n-fall'n, in station stood or just array,
Sublime with expectation when to see
In Triumph issuing forth their glorious Chief;
They saw, but other sight instead, a crowd
Of ugly Serpents; horror on them fell,
And horrid Sympathy; for what they saw,
They felt themselves now changing; down their arms,
Down fell both Spear and Shield, down they as fast,
And the dire hiss renew'd, and the dire form
Catcht by Contagion, like in punishment,
As in their crime. Thus was th' applause they meant
Turn'd to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There stood
A Grove hard by, sprung up with this their change,

His

His Will who reigns above, to aggravate
Their Penance, laden with Fruit like that
Which grew in Paradise, the bait of *Eve*
Us'd by the Tempter: on that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden Tree a multitude
Now ris'n, to work them farther woe or shame;
Yet parcht with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain
But on they roll'd in heaps, and up the Trees
Climbing, fat thicker than the snaky locks
That curl'd *Megara*: greedily they pluck'd
The Fruitage fair to sight, like that which grew
Near that bituminous Lake where *Sodom* flam'd;
This more delusive, not the touch, but taste
Deceiv'd; they fondly thinking to allay
Their appetite with gust, instead of Fruit
Chew'd bitter Ashes, which th'offended taste
With spattering noise rejected: oft they assay'd,
Hunger and thirst constraining, drug'd as oft,
With hatefullest disrelish writh'd their jaws
With soot and cinders fill'd; so oft they fell
Into the same illusion, not as Man
Whom they triumph'd once lapst. Thus were they plagu'd
And worn with Famine long and ceaseless hiss,
Till their lost shape, permitted, they resum'd,
Yearly enjoyn'd, some say, to undergo
This annual humbling certain number'd days,
To dash their pride, and joy for Man seduc'd.
However some tradition they dispers'd
Among the Heathen of their purchase got,
And Fabl'd how the Serpent, whom they call'd
Ophion with *Eurynome*, the wide-
Encroaching *Eve* perhaps, had first the rule

Of high *Olympus*, thence by *Saturn* driv'n
And *Ops*, e'er yet *Diætan Jove* was born.
Mean while in Paradise the hellish pair
Too soon arriv'd, *Sin* there in power before,
Once actual, now in body, and to dwell
Habitual habitant; behind her *Death*
Close following pace for pace, not mounted yet
On his pale Horse: to whom *Sin* thus began.

Second of *Satan* sprung; all conquering *Death*,
What think'st thou of our Empire now, though earn'd
With Travel difficult, not better far
Than still at Hell's dark threshold to have fate watch,
Unnam'd, undreaded, and thy self half starv'd?

Whom thus the Sin-born Monster answer'd soon.
To me, who with eternal Famine pine,
Alike is Hell, or Paradise, or Heaven,
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems
To stuff this Maw, this vast unhide-bound Corpse.

To whom th' incestuous Mother thus reply'd.
Thou therefore on these Herbs, and Fruits, and Flowers
Feed first, on each Beast next, and Fish, and Fowl,
No homely morsels, and whatever thing
The Sythe of Time mowes down, devour unspar'd,
Till I in Man residing through the Race,
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.

This said, they both betook them several ways,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature

Sooner

Sooner or later; which th' Almighty seeing,
From his transcendent Seat the Saints among,
To those bright Orders utter'd thus his voice.

See with what heat these Dogs of Hell advance
To waste and havock yonder World, which I
So fair and good created; and had still
Kept in that State, had not the folly of Man
Let in these wasteful Furies, who impute
Folly to me, so doth the Prince of Hell
And his Adherents, that with so much ease
I suffer them to enter and possess
A place so heav'nly, and conniving seem
To gratifie my scornful Enemies,
That laugh, as if transported with some fit
Of Passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call'd and drew them thither
My Hell-hounds, to lick up the draff and filth
Which Man's polluting Sin with taint hath shed
On what was pure, till cramm'd and gorg'd, nigh burst
With suck'd and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin, and Death, and yawning Grave at last
Through Chaos hurl'd, obstruct the mouth of Hell
For ever, and seal up his ravenous Jaws.
Then Heav'n and Earth renew'd shall be made pure
To sanctity that shall receive no stain:
Till then the Curse pronounc'd on both precedes.

He ended, and the heav'nly Audience loud
Sung *Hallelujah*, as the sound of Seas,
Through multitude that sung: Just are thy ways,
Righteous are thy Decrees on all thy Works;

Who

Who can extenuate thee? Next, to the Son
Destin'd restorer of Mankind, by whom
New Heav'n and Earth shall to the Ages rise,
Or down from Heav'n descend. Such was their song
While the Creatour calling forth by name
His mighty Angels gave them several charge,
As sort'd best with present things. The Sun
Had first his precept so to move, so shine,
As might affect the Earth with cold and heat
Scarce tollerable, and from the North to call
Decrepit Winter, from the South to bring
Solstitial summers heat. To the blanck Moon
Her office they prescrib'd, to th' other five
Their Planetary Motions and Aspects
In *Sextile*, *Square* and *Trine*, and *Opposite*,
Of noxious efficacy, and when to joyn
In Synod unbenign, and taught the fix'd
Their influence malignant when to showre,
Which of them rising with the Sun, or falling,
Should prove tempestuous: To the Winds they set
Their corners, when with bluster to confound
Sea, Air and Shoar, the Thunder when to rowl
With terrour through the dark Aerial Hall.
Some say he bid his Angels turn ascense
The Poles of Earth twice ten degrees and more
From the Sun's Axle; they with labour push'd
Oblique the Centrick Globe: Some say the Sun
Was bid turn from the Equinoctial Rode
Like distant breadth to *Taurus* with the Seav'n
Atlantick Sisters and the *Spartan* Twins
Up to the *Tropick* Crab; thence down amain
By *Leo* and the *Virgin* and the *Scales*,
As deep as *Capricorn*, to bring in change
Of Seasons to each Clime; else had the Spring

Perpe-

Perpetual smil'd on Earth with vernant Flowers,
Equal in days and Nights, except to those
Beyond the polar circles; to them Day
Had unbenighted shone, while the low Sun
To recompence his distance, in their sight
Had rounded still th' *Horizon*, and not known
Of East or West, which had forbid the Snow
From cold *Estotiland*, and South as far
Beneath *Magellan*. At that tasted Fruit
The Sun, as from *Thyestean* Banquet, turn'd
His course intended; else how had the World
Inhabited, though sinless, more than now,
Avoided pinching cold and scorching heat?
These changes in the Heav'ns, though slow, produc'd
Like change on Sea and Land, fideral blast,
Vapour, and Mist, and Exhalation hot,
Corrupt and Pestilent: Now from the North
Of *Norumbega*, and the *Samoed* shoar
Bursting their brazen Dungeon, arm'd with Ice
And Snow and Hail and Stormy Gust and flaw,
Boreas and *Cæcias* and *Argestes* loud
And *Thrascias* rend the Woods and Seas up-turn;
With adverse blast up turns them from the South
Notus and *Afer* black with thundrous Clouds
From *Serrationa*; thwart of these as fierce
Forth rush the *Levant* and the *Ponent* Winds
Eurus and *Zephir* with their lateral noise,
Sirocco, and *Libeccia*. Thus began
Outrage from liveless things; but Discord first
Daughter of Sin, among th' irrational,
Death introduc'd through fierce antipathy:
Beast now with Beast gan War, and Fowl with Fowl:
And Fish with Fish; to graze the Herb all leaving
Devour'd each other; nor stood much in awe,

Of

Of Man, but fled him, or with count'nance grim
Glar'd on him passing: these were from without
The growing miseries, which *Adam* saw
Already in part though hid in gloomiest shade,
To sorrow abandon'd, but worse felt within,
And in a troubl'd Sea of Passion tost,
Thus to disburd'n fought with sad complaint.

O miserable of happy! is this the end
Of this new glorious World, and me so late
The Glory of that Glory, who now become
Accurst of blessed, hid me from the face
Of God, who to behold was then my height
Of happiness? yet well, if here would end
The misery, I deserv'd it, and would bear
My own deservings; but this will not serve;
All that I eat or drink, or shall beget,
Is propagated curse. O voice once heard
Delightfully, *Encrease* and *Multiply*,
Now Death to hear! for what can I encrease
Or multiply, but curses on my head?
Who of all Ages to succeed but, feeling
The evil on him brought by me, will curse
My Head, ill fare our Ancestour impure,
For this we may thank *Adam*; but his thanks
Shall be the execration; so besides
Mine owne that bide upon me, all from me
Shall with a fierce reflux on me redound,
On me as on their natural centre light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my Clay
To mould me Man, did I sollicite thee
From darkness to promote me, or here place

In

In this delicious Garden? as my will
Concurr'd not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resign, and render back
All I receiv'd, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? inexplicable
Thy Justice seems; yet to say true, too late,
I thus contest; then should have been refus'd
These terms whatever, when they were propos'd:
Thou didst accept them; wilt thou enjoy the good,
Then cavil the conditions? and though God
Made thee without thy leave, what if thy Son,
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me? I sought it not;
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity begot.

God made thee of choice his own, and of his own
To serve him, thy reward was of his Grace,
Thy punishment then justly is at his Will,
Be it so, for I submit, his doom is fair,
That dust I am, and shall to dust return:
O welcome hour whenever! why delays
His hand to execute what his Decree
Fix'd on this day? why do I overlive,
Why am I mock'd with Death, and length'nd out
To deathless pain? how gladly would I meet
Mortality my sentence, and be Earth
Insensible, how glad would lay me down
As in my Mothers lap? there I should rest
And sleep secure; his dreadful voice no more

O o

Would

Would thunder in my ears, no fear of worse
To me and to my Offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, least all I cannot die,
Least that pure breath of Life, the Spirit of Man
Which God inspir'd, cannot together perish
With this corporeal Clod; then in the Grave,
Or in some other dismal place who knows
But I shall die a living Death? O thought
Horrid, if true! yet why? it was but breath
Of Life that sinn'd; what dies but what had life
And sin? the Body properly hath neither,
All of me then shall die: let this appease
The doubt since humane reach no farther knows.
For though the Lord of all be infinite,
Is his wrath also? be it, Man is not so,
But mortal doom'd. How can he exercise
Wrath without end on Man whom Death must end?
Can he make deathless Death? that were to make
Strange contradiction, which to God himself
Impossible is held, as Argument
Of weakness, not of power. Will he draw out,
For angers sake, finite to infinite
In punish'd Man, to satisfy his rigour
Satisfi'd never? that were to extend
His Sentence beyond dust and Nature's Law,
By which all Causes else, according still
To the reception of their matter act,
Not to th' extent of their own Sphere. But say
That Death be not one stroak, as I suppos'd,
Bereaving sense, but endless misery
From this day onward, which I feel begun
Both in me, and without me, and so last
To perpetuity; Ay me, that fear

Comes

Comes thundring back with dreadfull revolution
On my defenseless head; both Death and I
Am found Eternal, and incorporate both,
Nor I on my part single, in me all
Posterity stands curst: Fair Patrimony
That I must leave you, Sons; O were I able
To waste it all my self, and leave you none!
So disinherited how would you bless
Me now ye curse! Ah, why should all Mankind
For one Man's fault thus guiltless be condemn'd,
If guiltless? But from me what can proceed,
But all corrupt, both Mind and Will deprav'd,
Not to doe only, but to will the same
With me? how can they then acquitted stand
In sight of God? Him after all Disputes
Forc'd I absolve: all my evasions vain,
And reasonings, though through Mazes, lead me still
But to my own conviction: first and last
On me, me only, as the source and spring
Of all corruption, all the blame lights due;
So might the wrath. Fond wish! couldst thou support
That burthen heavier than the Earth to bear,
Than all the World much heavier, though divided
With that bad Woman? Thus what thou desir'st
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future,
To *Satan* onely like both crime and doom.
O Conscience, into what Abyss of fears
And horrors hast thou driv'n me; out of which
I find no way, from deep to deeper plung'd!

Thus *Adam* to himself lamented loud
Through the still Night, not now, as e'er Man fell,

Wholesome and cool, and mild, but with black Air
Accompanied, with damps and dreadful gloom,
Which to his evil Conscience represented
All things with double terrour: on the Ground
Outstretch'd he lay, on the cold ground, and oft
Curs'd his Creation, Death as oft accus'd
Of tardy execution, since denounc'd
The day of his Offence. Why comes not Death,
said he, with one thrice acceptable stroke
To end me? shall Truth fail to keep her word,
Justice Divine not hast'n to be just?
But Death comes not at call, Justice Divine
Mends not her slowest pace for prayers or cries.
O Woods, O Fountains, Hillocks, Dales and Bowrs,
With other echo late I taught your Shades
To answer, and resound far other Song.
Whom thus afflicted when sad *Eve* beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd,
But her with stern regard he thus repell'd.

Out of my sight, thou Serpent, that name best
Befits thee, with him leagu'd, thy self as false
And hateful; nothing wants, but that thy shape,
Like his, and colour Serpentine may shew
Thy inward fraud, to warn all Creatures from thee
Henceforth; lest that too heav'nly form, pretended
To hellish falshood, snare them. But for thee
I had persisted happy, had not thy pride
And wandring vanity, when least was safe,
Rejected my forewarning, and disdain'd
Not to be trusted, longing to be seen
Though by the Devil himself, him overweening
To over-reach, but with the Serpent meeting

Fool'd

Fool'd and beguil'd, by him thou, I by thee,
To trust thee from my side, imagin'd wife,
Constant, mature, proof against all assaults,
And understood not all was but a shew
Rather than solid vertue, all but a Rib
Crooked by nature, bent, as now appears,
More to the part sinister from me drawn,
Well if thrown out, as supernumerary
To my just number found. O why did God
Creatour wise, that peopl'd highest Heav'n
With Spirits Masculine, create at last
This novelty on Earth, this fair defect
Of Nature, and not fill the World at once
With Men as Angels without Feminine,
Or find some other way to generate
Mankind? this mischief had not then befall'n,
And more that shall befall, innumerable
Disturbances on Earth through Female snares,
And strait conjunction with this Sex: for either
He never shall find out fit Mate, but such
As some misfortune brings him, or mistake,
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse, or if she love, withheld
By Parents, or his happiest choice too late
Shall meet, already link'd and Wedlock-bound
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To humane Life, and household peace confound.
He added not, and from her turn'd, but *Eve*
Not so repulst, with Tears that ceas'd not flowing,
And tresses all disorder'd, at his feet
Fell humble, and imbracing them, besought
His peace, and thus proceeded in her plaint.

Forfake

Forfake me not thus, *Adam*, witness Heav'n
What love sincere and reverence in my heart
I bear thee, and unweeting have offer'ded,
Unhappily deceiv'd; thy suppliant
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel in this uttermost distress,
My onely strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace, both joyning,
As joyn'd in injuries, one enmity
Against a Foe by doom express assign'd us,
That cruel Serpent: On me exercise not
Thy hatred for this misery befall'n,
On me already lost, me than thy self
More miserable; both have sinn'd, but thou
Against God onely, I against God and thee,
And to the place of judgment will return,
There with my cries importune Heav'n, that all
The sentence from thy head remov'd may light
On me, sole cause to thee of all this woe,
Me me onely just Object of his Ire.

She ended weeping, and her lowly plight,
Immoveable till peace obtain'd from fault
Acknowledg'd and deplor'd, in *Adam* wrought
Commiseration; soon his heart relented
Towards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so fair his reconciliation seeking,
His Counsel whom she had displeas'd, his aid;
As one disarm'd, his anger all he lost,

And

And thus with peacefull words uprais'd her soon.

Unwary, and too desirous, as before
So now of what thou know'st not, who desir'st
The punishment all on thy self; alas,
Bear thine own first, ill able to sustain
His full wrath whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If Prayers
Could alter high Decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited,
Thy frailty and infirmer Sex forgiv'n
To me committed and by me expos'd.
But rise, let us no more contend, nor blame
Each other, blam'd enough elsewhere, but strive
In offices of Love, how we may light'n
Each others burthen, in our share of woe;
Since this days death denounc'd, if ought I see,
Will prove no sudden, but a slow-pac'd evil,
A long days dying to augment our pain,
And to our Seed (O hapless Seed!) deriv'd.

To whom thus *Eve*, recovering heart, reply'd.
Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous, thence by just event
Found so unfortunate; nevertheless,
Restor'd by thee, vile as I am, to place
Of new acceptance, hopefull to regain
Thy Love, the sole contentment of my heart
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are ris'n,
Tending to some relief of our extremes,
Or end, though sharp and sad, yet tolerable,

As

As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devour'd
By Death at last, and miserable it is
To be to others cause of misery,
Our own begotten, and of our Loins to bring
Into this curst World a woful Race,
That after wretched Life must be at last
Food for so foul a Monster, in thy power
It lies, yet e'er Conception to prevent
The Race unblest, to being yet unbegot.
Childless thou art, Childless remain:
So Death shall be deceiv'd his glut, and with us two
Be forc'd to satisfy his Rav'nous Maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From Love's due Rites, Nuptial embraces sweet,
And with desire languish without hope,
Before the present object languishing
With like desire, which would be misery
And torment less than none of what we dread.
Then both our selves and Seed at once to free
From what we fear for both, let us make short,
Let us seek Death, or he not found, supply
With our own hands his Office on our selves;
Why stand we longer shivering under fears,
That shew no end but Death, and have the power,
Of many ways to die the shortest choosing,
Destruction with destruction to destroy?

She ended here, or vehement despair
Broke off the rest; so much of Death her thoughts
Had entertain'd, as dy'd her Cheeks with pale.
But *Adam* with such counsel nothing sway'd,

To

To better hopes his more attentive mind
Labouring had rais'd, and thus to *Eve* reply'd.

Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns;
But self-destruction therefore sought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.
Or if thou covet Death, as utmost end
Of misery, so thinking to evade
The penalty pronounc'd, doubt not but God
Hath wiselier arm'd his vengeful ire than so
To be forestall'd; much more I fear lest Death
So snatch'd will not exempt us from the pain
We are by doom to pay; rather such acts
Of contumacy will provoke the highest
To make Death in us live: Then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our Sentence, that thy Seed shall bruise
The Serpent's head; piteous amends, unless
Be meant, whom I conjecture, our grand Foe
Satan, who in the Serpent hath contriv'd
Against us this deceit: to crush his head,
Would be revenge indeed; which will be lost
By Death brought on our selves, or Childless days
Resolv'd as thou propos'st; so our Foe
Shall scape his punishment ordain'd, and we
Instead shall double ours upon our heads.
No more be mention'd then of violence
Against our selves, and wilful barrenness
That cuts us off from hope, and favours onely
P p Rancour

Rancour and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our Necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling; we expected
Immediate dissolution, which we thought
Was meant by Death that day, when lo, to thee
Pains onely in Child-bearing were foretold,
And bringing forth, soon recompenc'd with joy,
Fruit of thy Womb: On me the Curse aslope
Glanc'd on the ground, with labour I must earn
My bread; what harm? Idleness had been worse;
My labour will sustain me; and lest Cold
Or Heat should injure us, his timely care
Hath unbefought provided, and his hands
Cloath'd us unworthy, paying while he judg'd;
How much more, if we pray him, will his ear
Be open, and his heart to pity incline,
And teach us farther by what means to shun
Th' inclement Seasons, Rain, Ice, Hail and Snow,
Which now the Sky with various Face begins
To shew us in this Mountain, while the Winds
Blow moist and keen, shattering the graceful locks
Of these fair spreading Trees? which bids us seek
Some better shroud, some better warmth to cherish
Our Limbs begumm'd, e'er this diurnal Star
Leave cold the Night, how we his gather'd Beams
Reflected, may with matter sere foment,
Or by collision of two bodies grind
The Air attrite to Fire, as late the Clouds
Jostling or push'd with Winds rude in their shock
Tine the slant Lightning, whose thwart flame driv'n down
Kindles the gummy bark of Firr or Pine,
And sends a comfortable heat from far,

Which

Which might supply the Sun: Such Fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of Grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do, than to the place
Repairing where he judg'd us, prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the Air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?
Undoubtedly he will relent and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most severe,
What else but favour, grace, and mercy shone?

So spake our Father penitent, nor Eve
Felt less remorse: they forthwith to the place
Repairing where he judg'd them prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon beg'd with tears
Watering the ground, and with their sighs the Air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.

Paradise Lost.

B O O K X I.

THE ARGUMENT.

The Son of God presents to his Father the Prayers of our first Parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a Band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the Angel denounces their departure, Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high Hill, sets before him in vision what shall happen till the Flood.

THUS they in lowliest plight repentant stood
 Praying, for from the Mercy-seat above
 Prevenient Grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd
 Unutterable, which the Spirit of Prayer
 Inspir'd and wing'd for Heav'n with speedier flight
 Than loudest Oratory: yet their port
 Not of mean suiters, nor important less
 Seem'd their Petition, than when th'ancient Pair
 In Fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha to restore
 The Race of Mankind drown'd, before the Shrine
 Of *Themis* stood devout. To Heav'n their Prayers

Flew





Flew up, nor miss'd the way, by envious winds
Blown vagabond or frustrate: in they pass'd
Dimensionless through Heav'nly doors; then clad
With incense, where the Golden Altar fum'd,
By their great Intercessour, came in sight
Before the Father's Throne: Them the glad Son
Presenting, thus to intercede began.

See, Father, what first fruits on Earth are sprung
From thy implanted Grace in Man, these Sighs
And Prayers, which in this Golden Censer, mix'd
With Incense, I thy Priest before thee bring,
Fruits of more pleasing favour from thy seed
Sow'n with contrition in his heart, than those
Which his own hand manuring all the Trees
Of Paradise could have produc'd, e'er fall'n
From Innocence. Now therefore bend thine ear
To supplication; hear his sighs though mute;
Unskilful with what words to pray, let me
Interpret for him, me his Advocate
And propitiation, all his works on me
Good or not good ingraft, my Merit, those
Shall perfect, and for these my Death shall pay.
Accept me, and in me from these receive
The smell of peace toward Mankind, let him live
Before thee reconcil'd, at least his days
Number'd, though sad, till Death, his doom (which I
To mitigate thus plead, not to reverse)
To better life shall yield him, where with me
All my redeem'd may dwell in joy and bliss,
Made one with me as I with thee am one.

To whom the Father, without Cloud, serene.
All thy request for Man, accepted Son,
Obtain,

Obtain, all thy request was my Decree?
But longer in that Paradise to dwell,
The Law I gave to Nature him forbids:
Those pure immortal Elements that know
No gross, no unharmonious mixture foul,
Eject him tainted now, and purge him off
As a distemper, gross to air as gross,
And mortal Food, as may dispose him best
For dissolution wrought by Sin, that first
Distemper'd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endow'd, with Happiness
And Immortality: that fondly lost,
This other serv'd but to eternize woe;
Till I provided Death, so Death becomes
His final remedy, and after Life
Try'd in sharp tribulation, and refin'd
By Faith and faithful works, to second Life,
Wak'd in the renovation of the just,
Resigns him up with Heav'n and Earth renew'd.
But let us call to Synod all the Blest
Through Heav'n's wide bounds; from them I will not hide
My Judgments, how with Mankind I proceed,
As how with peccant Angels late they saw,
And in their state though firm, stood more confirm'd.

He ended, and the Son gave signal high
To the bright Minister that watch'd, he blew
His Trumpet, heard in *Oreb* since perhaps
When God descended, and perhaps once more
To found at general Doom. Th' Angelick blast
Fill'd all the Regions: from their blissful Bows
Of *Amarantin* Shade, Fountain or Spring,
By the waters of Life, where e'er they sat

In fellowships of joy: the Sons of Light,
Hasted, resorting to the Summons high,
And took their Seats; till from his Throne supreme
Th' Almighty thus pronounc'd his sov'reign Will.

O Sons, like one of us Man is become
To know both Good and Evil, since his taste
Of that defended Fruit; but let him boast
His knowledge of Good lost, and Evil got,
Happier, had it suffic'd him to have known
Good by it self, and Evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him, longer than they move,
His heart I know, how variable and vain
Self-left. Left therefore his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever, dream at least to live
For ever, to remove him I decree,
And send him from the Garden forth to Till
The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge,
Take to thee from among the Cherubim
Thy choice of flaming Warriours, lest the Fiend
Or in behalf of Man, or to invade
Vacant possession some new trouble raise:
Haste thee, and from the Paradise of God
Without remorse drive out the sinful Pair,
From hallow'd ground th' unholy, and denounce
To them and to their Progeny from thence
Perpetual banishment. Yet lest they faint
At the sad Sentence rigorously urg'd,
For I behold them soft'n'd and with tears
Bewailing their excess, all terror hide.

If

If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To *Adam* what shall come in future days,
As I shall thee enlighten, intermix
My Cov'nant in the Woman's seed renew'd;
So send them forth, though sorrowing, yet in peace:
And on the East-side of the Garden place,
Where entrance up from *Eden* easiest climbs,
Cherubick watch, and of a Sword the flame
Wide waving, all approach far off to fright,
And guard all passage to the Tree of Life:
Lest Paradise a receptacle prove
To Spirits foul, and all my Trees their prey,
With whose stol'n Fruit Man once more to delude.

He ceas'd; and th' Archangelick Pow'r prepar'd
For swift descent, with him the Cohort bright
Of watchful Cherubim; four faces each
Had, like a double *Janus*, all their shape
Spangl'd with eyes more numerous than those
Of *Argus*, and more wakeful than to drouze,
Charm'd with *Arcadian* Pipe, the Pastoral Reed
Of *Hermes*, or his opiate Rod. Mean while
To re-salute the World with sacred Light
Leucothea wak'd, and with fresh dews inbalm'd
The Earth, when *Adam* and first Matron *Eve*
Had ended now their Orisons, and found
Strength added from above, new hope to spring
Out of despair, joy, but with fear yet link'd;
Which thus to *Eve* his welcome words renew'd.

Eve, easily may Faith admit, that all
The good which we enjoy, from Heav'n descends;
But that from us ought should ascend to Heav'n

So

So prevalent as to concern the mind
Of God high-blest, or to incline his will,
Hard to belief may seem; yet this will Prayer,
Or one short sigh of humane breath, up-born
Ev'n to the Seat of God. For since I fought
By Prayer th' offended Deity to appease,
Kneel'd and before him humbl'd all my heart,
Methought I saw him placable and mild,
Bending his ear; perswasion in me grew
That I was heard with favour; peace return'd
Home to my Breast, and to my memory
His promise, that thy Seed shall bruise our Foe;
Which then not minded in dismay, yet now
Assures me that the bitterness of death
Is Past, and we shall live. Whence Hail to thee
Eve rightly call'd, Mother of all Mankind,
Mother of all things living, since by thee
Man is to live, and all things live for Man.

To whom thus *Eve* with sad demeanour meek
Ill worthy I such Title should belong
To me transgressour, who for thee ordain'd
A help, became thy snare; to me reproach
Rather belongs, distrust and all dispraise:
But infinite in pardon was my Judge,
That I who first brought Death on all, am grac'd
The source of life; next favourable thou,
Who highly thus to entitle me vouchsaf'st,
Far other name deserving. But the Field
To labour calls us now with sweat impos'd,
Though after sleepless Night; for see the Morn,
All unconcern'd with our unrest, begins
Her rosie progress smiling, let us forth,
I never from thy side henceforth to stray,

Wheree'er our days work lies, though now enjoy'd
 Laborious, till day droop; while here we dwell,
 What can be toilsom in these pleases Walks?
 Here let us live, though in fall'n state content.

So spake, so wish'd much humbl'd *Eve*, but Fate
 Subscrib'd not; Nature first gave Signs, impress'd
 On Bird, Beast, Air, Air suddenly eclips'd
 After short blush of Morn, nigh in her sight
 The Bird of *Jove*, stoop'd from his airy tow'r,
 Two Birds of gayest plume before him drove;
 Down from a Hill the Beast that reigns in Woods,
 First hunter then pursu'd a gentle brace,
 Goodliest of all the Forest, Hart and Hinde;
 Directed to an Eastern Gate was bent their flight.
Adam observ'd, and with his Eye the chase
 Pursuing, not unmov'd to *Eve* thus spake.

O *Eve*, some farther change awaits us nigh,
 Which Heav'n by these mute signs in Nature shews
 Forerunners of his purpose, or to warn
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days; how long and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more.
 Why else this double Object in our sight
 Of flight pursu'd in th' Air and o'er the ground
 One way the self-same hour? why in the East
 Darkness e'er Days mid-course, and Morning light
 More orient in yon Western Cloud that draws
 O'er the blew Firmament a radiant white,
 And slow descends, with something heav'nly fraught.

He err'd not, for by this the heav'nly Bands
Down from a Sky of Jasper lighted now
In Paradise, and on a Hill made alt,
A glorious Apparition, had not doubt
And carnal fear that day dimm'd *Adam's* eye:
Nor that more glorious, when the Angels met
Jacob in *Mahanaim* where he saw
The field Pavilion'd with his Guardians bright;
Nor that which on the flaming Mount appear'd
In *Dothan*, cover'd with a Camp of Fire,
Against the *Syrian* King, who to surprize
One Man, Assassine like, had levied War,
War unproclaim'd. The Princely Hierarch
In their bright stand, there left his Pow'rs to seize
Possession of the Garden; he alone,
To find where *Adam* shelter'd, took his way,
Not unperceiv'd of *Adam*, who to *Eve*,
While the great Visitant approach'd, thus spake.

Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New Laws to be observ'd; for I descry
From yonder Blazing Cloud that veils the Hill
One of the heav'nly Hoast, and by his Gate
None of the meanest, some great Potentate
Or of the Thrones above, such Majesty
Invests him coming; yet not terrible,
That I should fear, nor sociably mild,
As *Raphael*, that I should much confide,
But solemn, whom not to offend,
With reverence I must meet, and thou retire.
He ended; and th' Arch-Angel soon drew nigh,
Not in his shape Celestial, but as Man

Clad to meet Man; over his lucid Arms
A military Vest of purple flow'd
Livelier than *Melibæan*, or the grain
Of *Sarra*, worn by Kings and Heroes old
In time of truce; *Iris* had dipt the wooff;
His starry Helm unbuck'd shew'd him prime
In Manhood where Youth ended; by his side
As in a glistering *Zodiack* hung the Sword;
Satan's dire dread, and in his hand the Spear.
Adam bow'd low, he Kingly from his State
Inclin'd not, but his coming thus declar'd.

Adam, Heav'n's high behest no Preface needs:
Sufficient that thy Prayers are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days
Giv'n thee of Grace, wherein thou mayst repent,
And one bad Act with many Deeds well done
Mayst cover: well may then thy Lord appeas'd
Redeem thee quite from Death's rapacious claim;
But longer in this Paradise to dwell
Permits not; to remove thee I am come,
And send thee from the Garden forth to till
The ground whence thou wast tak'n, fitter Soil.

He added not, for *Adam* at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound; *Eve*, who unseen
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, Native Soil, these happy Walks and Shades,

Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flow'rs,
That never will in other Climate grow,
My early visitation, and my last
At Ev'n, which I bred up with tender hand
From the first op'ning bud, and gave you Names,
Who now shall rear you to the Sun, or rank
Your Tribes, and water from th'ambrosial Fount?
Thee lastly, nuptial Bowre, by me adorn'd
With what to sight or smell was sweet; from thee
How shall I part, and whither wander down
Into a lower World, to this obscure
And wild, how shall we breathe in other Air
Less pure, accusom'd to immortal Fruits?

Whom thus the Angel interrupted mild.
Lament not, *Eve*, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine;
Thy going is not lonely, with thee goes
Thy Husband, him to follow thou art bound;
Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
Recovering, and his scatter'd spirits return'd,
To *Michael* thus his humble words address'd.

Celestial, whether among the Thrones, or nam'd
Of them the Highest, for such of shape may seem
Prince above Princes, gently hast thou told
Thy Message, which might else in telling wound,
And in performing end us; what besides
Of sorrow and dejection and despair

Our

Our frailty can sustain, thy tydings bring,
Departure from this happy place, our sweet
Recess, and onely consolation left
Familiar to our eyes, all places else
Inhospitable appear and desolate,
Nor knowing us nor known: and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries:
But prayer against his absolute Decree
No more avails than breath against the wind,
Blown stifling back on him that breaths it forth:
Therefore to his great bidding I submit.
This most afflicts me, that departing hence,
As from his face I shall be hid, depriv'd
His blessed count'nance; here I could frequent,
With worship, place by place where he vouchsaf'd
Presence Divine, and to my Sons relate;
On this Mount he appear'd, under this Tree
Stood visible, among these Pines his voice
I heard, here with him at this Fountain talk'd:
So many grateful Altars I would rear
Of grassie Turf, and pile up every Stone
Of lustre from the brook, in memory,
Or monument to Ages, and thereon
Offer sweet smelling Gumms and Fruits and Flow'rs:
In yonder nether World where shall I seek
His bright appearances, or footstep trace?
For though I fled him angry, yet recall'd
To life prolong'd and promis'd Race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore.

To

To whom thus *Michael* with regard benign.
Adam, thou know'st Heav'n his, and all the Earth,
Not this Rock onely; his Omnipresence fills
Land, Sea and Air, and every kind that lives,
Fomented by his virtual power and warm'd:
All th' Earth he gave thee to possess and rule,
No despicable gift; furnish'd not then
His presence to these narrow bounds confin'd
Of Paradise or *Eden*: this had been
Perhaps thy Capital Seat, from whence had spread
All generations, and had hither come
From all the ends of th' Earth, to celebrate
And reverence thee their great Progenitour.
But this præminence thou hast lost, brought down
To dwell on even ground now with thy Sons;
Yet doubt not but in Valley and in Plain
God is as here, and will be found alike
Present, and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal Love, his Face
Express, and of his steps the track Divine.
Which that thou may'st believe, and be confirm'd
E'er thou from hence depart, know I am sent
To shew thee what shall come in future days
To thee and to thy Offspring; good with bad
Expect to hear, supernal Grace contending
With sinfulness of Men; whereby to learn
True patience, and to temper joy with fear
And pious sorrow, equally enur'd
By moderation, either state to bear,
Prosperous or adverse: So shalt thou lead
Safest thy life, and best prepar'd endure
Thy mortal passage when it comes. Ascend

This

This Hill; let *Eve* (for I have drench'd her eyes)
Here sleep below while thou to foresight wak'st,
As once thou slep'st, while *She* to life was form'd.

To whom thus *Adam* gratefully reply'd.
Ascend, I follow thee, safe Guide, the path
Thou lead'st me, and to th' hand of Heav'n submit,
However chastning, to the evil turn
My obvious breast, arming to overcome
By suffering, and earn rest from labour won,
If so I may attain. So both ascend
In the Visions of God: It was a Hill
Of Paradise the highest, from whose top
The Hemisphere of Earth in clearest Ken
Stretch'd out to th' amplest reach of prospect lay.
Not higher that Hill nor wider looking round,
Whereon for different cause the Tempter set
Our second *Adam* in the Wilderness,
To shew him all Earths Kingdoms and their Glory.
His Eye might there command wherever stood
City of old or modern Fame, the Seat
Of mightiest Empire, from the destin'd Walls
Of *Cambalu*, seat of *Cathaian Can*
And *Samarchand* by *Oxus*, *Temirs* Throne,
To *Paquin* of *Sinæan* Kings, and thence
To *Agra* and *Labor* of great *Mogul*
Down to the golden *Chersonese*, or where
The *Persian* in *Ecbatan* sat, or since
In *Hispahan*, or where the *Russian Ksar*
In *Mosco*, or the Sultan in *Bizance*,
Turchestan-born; nor could his eye not ken
Th' Empire of *Negus* to his utmost Port
Ercoco and the less *Maritim* Kings
Mombaza, and *Quiloa*, and *Melind*,

And

And *Sofala* thought *Ophir*, to the Realm
Of *Congo*, and *Angola* farthest South;
Or thence from *Niger* Flood to *Atlas* Mount
The Kingdoms of *Almanzor*, *Fez* and *Sus*,
Morocco and *Algiers*, and *Tremisen*:
On *Europe* thence, and where *Rome* was to sway
The World: in Spirit perhaps he also saw
Rich *Mexico* the seat of *Motezume*,
And *Cusco* in *Peru*, the richer seat
Of *Atibalipa*, and yet unspoil'd
Guiana, whose great City *Geryons* Sons
Call *El Dorado*: but to nobler fights
Michael from *Adam's* eyes the Film remov'd
Which that false Fruit that promis'd clearer sight
Had bred; then purg'd with Euphrasie and Rue
The Visual Nerve; for he had much to see;
And from the Well of Life three drops instill'd,
So deep the power of these Ingredients pierc'd,
Even to the inmost seat of mental sight,
That *Adam* now enforc'd to close his eyes,
Sunk down and all his Spirits became intranc'd:
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
Th' effects which thy Original crime hath wrought
In some to spring from thee, who never touch'd
Th' excepted Tree, nor with the Snake conspir'd,
Nor sinn'd thy sin, yet from that derive
Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
Part Arable and Tilth, whereon were Sheaves
New reapt, the other part Sheep-walks and foulds;

flum I

R r

I th'

I'th' midst an Altar as the Land-mark stood
Rustick of grassie ford; thither anon
A sweaty Reaper from his Tillage brought
First Fruits, the green Ear, and the yellow Sheaf
Uncull'd, as came to hand; a Shepherd next
More meek came with the Firstlings of his Flock
Choicest and best; then sacrificing, laid
The Inwards and their Fat, with Incense strew'd
On the cleft Wood, and all due Rites perform'd.
His Offering soon propitious Fire from Heav'n
Consum'd with nimble glance, and grateful steam;
The others not, for his was not sincere;
Whereat he inly rag'd, and as they talk'd,
Smote him into the Midriff with a stone
That beat out life; he fell, and deadly pale
Groan'd out his Soul with gushing blood effus'd.
Much at that sight was *Adam* in his heart
Dismay'd, and thus in haste to th' Angel cry'd.

O Teacher, some great mischief hath befall'n
To that meek Man, who well had sacrific'd;
Is Piety thus and pure Devotion paid?

T' whom *Michael* thus, he also mov'd, reply'd.
These two are Brethren, *Adam*, and to come
Out of thy loins; th' unjust the just hath slain,
For envy that his Brother's Offering found
From Heav'n acceptance; but the bloody Fact
Will be aveng'd, and th' others Faith approv'd
Lose no reward, though here thou see him dye,
Rowling in dust and gore. To which our Sire.

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way

I must

I must return to native dust? O sight
Of terrour, foul and ugly to behold,
Horrid to think, how horrible to feel!

To whom thus *Michael*. Death thou hast seen
In his first shape on Man; but many shapes
Of Death, and many are the ways that lead
To his grim Cave, all dismal; yet to sense
More terrible at th' entrance than within.
Some, as thou saw'st, by violent stroke shall dye,
By Fire, Flood, Famine, by Intemperance more
In Meats and Drinks, which on the Earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou may'st know
What misery th' inabstinence of *Eve*
Shall bring on Men. Immediately a place
Before his eyes appear'd, sad, noysom, dark,
A Lazar-house it seem'd, wherein were laid
Numbers of all diseas'd, all maladies
Of ghastly Spasm, or racking torture, qualms
Of heart-sick Agony, all feverous kinds,
Convulsions, Epilepsies, fierce Catarrhs,
Intestine Stone and Ulcer, Colick pangs,
Demoniack Phrenzie, moaping Melancholly
And Moon-struck madness, pining Atrophy,
Marasmus, and wide-wasting Pestilence,
Dropies, and Asthmaes, and Joynt-racking Rheums.
Dire was the tossing, deep the groans, Despair
Tended the sick busiest from Couch to Couch,
And over them triumphant Death his Dart
Shook, but delay'd to strike, though oft invoc'd
With vows, as their chief good, and final hope.
Sight so deform what heart of Rock could long
Dry-ey'd behold? *Adam* could not, but wept

Though not of Woman born; compassion quell'd
His best of Man, and gave him up to tears
A space, till firmer thoughts restrain'd excess
And scarce recovering words his plaint renew'd.

O miserable Mankind, to what fall
Degraded, to what wretched state reserv'd?
Better end here unborn. Why is life giv'n
To be thus wrested from us? rather why
Obtruded on us thus? who if we knew
What we receive, would either not accept
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss'd in peace. Can thus
Th' Image of God in Man created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debas'd
Under inhuman pains? Why should not Man,
Retaining still Divine similitude
In part, from such deformities be free,
And for his Maker's Image sake exempt?

Their Maker's Image, answer'd *Michael*, then
Forsook them, when themselves they vilifi'd
To serve ungovern'd appetite, and took
His Image whom they serv'd, a brutish vice,
Inductive mainly to the sin of *Eve*.
Therefore so abject is their punishment,
Disfiguring not God's likeness but their own,
Or if his likeness, by themselves defac'd
While they pervert pure Nature's healthful rules
To loathsome sickness, worthily, since they
God's Image did not reverence in themselves.

I yield

I yield it just, said *Adam*, and submit:
But is there yet no other way, besides
These painful passages, how we may come
To Death, and mix with our connatural dust?

There is, said *Michael*, if thou well observe
The rule of not too much, by temperance taught
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So mayst thou live, till like ripe Fruit thou drop
Into thy Mother's lap, or be with ease
Gather'd, not harshly pluck'd, for Death mature:
This is old Age; but then thou must outlive
Thy youth, thy strength, thy beauty, which will change
To wither'd, weak and gray; thy Senses then
Obtuse, all taste of pleasure must forgo,
To what thou hast, and for the Air of youth
Hopeful and chearful, in thy blood will reign
A melancholly damp of cold and dry
To weigh thy Spirits down, and last consume
The Balm of Life. To whom our Ancestour.

Henceforth I fly not Death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this combrous charge,
Which I must keep till my appointed day
Of rendring up, and patiently attend
My dissolution. *Michael* reply'd.

Nor love thy Life, nor hate; but what thou liv'st
Live well, how long or short permit to Heav'n:
And now prepare thee for another fight.

He

He look'd and saw a spacious Plain, whereon
Were Tents of various hue; by some were herds
Of Cattel grazing: others, whence the sound
Of Instruments that made melodious chime
Was heard, of Harp and Organ; and who mov'd
Their stops and chords was seen: his volant touch
Instinct through all proportions low and high
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the Forge
Labouring, two massie clods of Iron and Brass
Had melted (whether found where casual fire
Had wasted Woods on Mountain or in Vale,
Down to the veins of Earth, thence gliding hot
To some Caves mouth, or whether wash'd by stream
From underground) the liquid Ore he drein'd
Into fit moulds prepar'd; from which he form'd
First his own Tools, then, what might else be wrought
Fusil or grav'n in metal. After these,
But on the hither side a different sort
From the high neighbouring Hills, which was their Seat
Down to the Plain descended: by their guise
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
Freedom and Peace to men: they on the Plain
Long had not walk'd, when from the Tents behold
A Beavie of fair Women, richly gay
In Gems and wanton dress; to the harp they sung
Soft amorous Ditties, and in dance came on:
The Men though grave, ey'd them, and let their eyes
Rove without Rein, till in the amorous Net
First caught, they lik'd; and each his liking chose;
And now of Love they treat till th' Evening Star

Love's

Love's Harbinger appear'd; then all in heat
They light the Nuptial Torch, and bid invoke
Hymen, then first to marriage Rites invok'd:
With Feast and Musick all the Tents resound.
Such happy interview and fair event
Of love and youth not lost, Songs, Garlands, Flow'rs,
And charming Symphonies attach'd the heart
Of *Adam*, soon inclin'd to admit delight,
The bent of Nature; which he thus exprest.

True opener of mine eyes, prime Angel blest,
Much better seems this Vision, and more hope
Of peaceful days portends, than those two past;
Those were of Hate and Death, or pain much worse,
Here Nature seems fulfill'd in all her ends.
To whom thus *Michael*. Judge not what is best
By pleasure, though to Nature seeming meet,
Created, as thou art, to nobler end
Holy and pure, conformity divine.
Those Tents thou saw'st so pleasant, were the Tents
Of wickedness, wherein shall dwell his Race
Who slew his Brother; studious they appear
Of Arts that polish Life, Inventers rare,
Unmindful of their Maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.
Yet they a beauteous Offspring shall beget;
For that fair female Troop thou saw'st, that seem'd
Of Goddesses, so blithe, so smooth, so gay,
Yet empty of all good wherein consists
Woman's domestick honour and chief praise;
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and trouble the tongue, and rouse the Eye.
To these that sober Race of Men, whose lives

Religious

Religious titl'd them the Sons of God,
 Shall yield up all their vertue, all their fame
 Ignobly, to the trains and to the smiles
 Of these fair Atheists, and now swim in joy,
 (E'erlong to swim at large) and laugh; for which
 The world e'erlong a world of tears must weep.

To whom thus *Adam* of short joy bereft.
 O pity and shame, that they who to live well
 Enter'd so fair, should turn aside to tread
 Paths indirect, or in the mid way faint!
 But still I see the tenour of Man's woe
 Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
 Said th' Angel, who should better hold his place
 By wisdom, and superiour gifts receiv'd.
 But now prepare thee for another Scene.

He look'd and saw wide Territory spread
 Before him, Towns, and Rural works between,
 Cities of Men with lofty Gates and Tow'rs,
 Concourse in Arms, fierce Faces threatening War,
 Giants of mighty Bone, and bold emprise,
 Part wield their Arms, part curb the foaming Steed,
 Single or in Array of Battel rang'd
 Both Horse and Foot, nor idly mustering stood;
 One way a Band select from forage drives
 A Herd of Beeves, fair Oxen and fair Kine
 From a fat Meadow ground; or fleecy Flock,
 Ewes and their bleating Lambs over the Plain
 Their Booty; scarce with Life the Shepherds fly,
 But call in aid, which makes a bloody Fray;
 With cruel Tournament the Squadrons joyn;

Where

Where Cattle pastur'd late, now scatter'd lies
With Carcasses and Arms th' ensanguin'd Field
Deserted: Others to a City strong
Lay Siege, encamp'd; by Battery, Scale, and Mine,
Assaulking; others from the wall defend
With Dart and Jav'lin, Stones and sulphurous Fire;
On each part the scepter'd Heralds call
To Council in the City Gates: anon
Grey-headed men and grave, with Warriours mix'd,
Assemble, and Harangues are heard, but soon
In factious opposition, till at last
Of middle Age one rising, eminent
In wise deport, spake much of Right and wrong,
Of Justice, of Religion, Truth and Peace,
And Judgment from above: him old and young
Exploded and had seiz'd with violent hands,
Had not a Cloud descending snatch'd him thence
Unseen amid the throng: so violence
Proceeded, and Oppression, and Sword-Law
Through all the Plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full sad; O what are these,
Death's Ministers, not Men, who thus deal Death
Inhumanely to men, and multiply
Ten thousand fold the sin of him who slew
His Brother: for of whom such massacre
Make they but of their Brethren, men of men?
But who was that Just Man, whom had not Heav'n
Rescu'd, had in his Righteousness been lost?

To whom thus *Michael*. These are the product
Of those ill mated Marriages thou saw'st:
Where good with bad were match'd, who of themselves
Abhor to joyn: and by imprudence mix'd,

Produce prodigious Births of Body or Mind.
Such were these Giants, Men of high Renown;
For in those days Might onely shall be admir'd,
And Valour and Heroick Vertue call'd,
To overcome in Battel, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of humane Glory, and for Glory done
Of triumph, to be styl'd great Conquerours.
Patrons of Mankind, Gods, and Sons of Gods.
Destroyers rightlier call'd and Plagues of Men.
Thus Fame shall be achiev'd, renown on Earth,
And what most merits fame in silence hid.
But he the seventh from thee, whom thou beheldst
The onely righteous in a World perverse,
And therefore hated, therefore so beset
With Foes for daring single to be just,
And utter odious Truth, that God would come
To judge them with his Saints: Him the most high
Rapp'd in a balmy Cloud with winged Steeds
Did, as thou saw'st, receive, to walk with God
High in Salvation and the Climes of bliss
Exempt from Death, to shew thee what reward
Awaits the good, the rest what punishment:
Which now direct thine eyes, and soon behold.

He look'd, and saw the face of things quite chang'd,
The brazen Throat of War had ceas'd to roar,
All now was turn'd to jollity and game,
To luxury and riot, feast and dance,
Marrying or prostituting as befell,
Rape or Adultery, where passing fair
Allur'd them; thence from Cups to civil Broils.
At length a Reverend Sire among them came,

And

And of their doings great dislike declar'd,
And testifi'd against their ways; he oft
Frequented their Assemblies, where so met,
Triumphs of Festivals, and to them preach'd
Conversion and Repentance, as to Souls
In Prison under Judgments imminent:
But all in vain: which when he saw he ceas'd
Contending, and remov'd his Tents far off;
Then from the Mountain hewing Timber tall,
Began to build a Vessel of huge bulk,
Measur'd by Cubit, length and breadth, and height,
Smear'd round with Pitch, and in the side a door
Contriv'd, and of Provisions laid in large
For Man and Beast: when loe a wonder strange!
Of every Beast and Bird, and Insect small
Came sevens, and pairs, and enter'd in, as taught
Their order: last the Sire, and his three Sons
With their four Wives; and God made fast the door.
Mean while the South wind rose, and with black wings
Wide hovering, all the Clouds together drove
From under Heav'n; the Hills to their supply
Vapour, and Exhalation dusk and moist,
Sent up a main; and now the thicken'd Sky
Like a dark Ceiling stood; down rush'd the Rain
Impetuous, and continu'd till the Earth
No more was seen; the floating Vessel swum
Uplifted; and secure with beaked prow
Rode tilting o'er the Waves, all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; Sea cover'd Sea,
Sea without shoar; and in their Palaces
Where luxury late reign'd, Sea-monsters whelp'd
And stail'd; of Mankind, so numerous late,
All left, in one small bottom swum imbark'd.

How didst thou grieve then, *Adam*, to behold
The end of all thy Offspring, end so sad,
Depopulation; thee another Floud,
Of tears and sorrow a Floud thee also drown'd,
And sunk thee as thy Sons; till gently rear'd
By th' Angel, on thy feet thou stood'st at last,
Though comfortless, as when a Father mourns
His Children, all in view destroy'd at once;
And scarce to th' Angel utter'dst thus thy plaint.

O Visions ill foreseen! better had I
Liv'd ignorant of future, so had born
My part of evil onely, each days lot
Enough to bear; those now that were dispens'd
The burth'n of many Ages, on me light
At once by my foreknowledge gaining Birth
Abortive, to torment me e'er their being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his Children, evil he may be sure,
Which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel
Grievous to bear: but that care now is past,
Man is not whom to warn: those few escap'd
Famine and anguish will at last consume
Wandering that watty Desert: I had hope
When violence was ceas'd, and War on Earth
All would have then gone well, peace would have crown'd
With happy days the race of man,
But I was far deceiv'd; for now I see
Peace to corrupt no less than War to waste.
How comes it thus? unfoul'd, Celestial Guide,
And whether here the Race of man will end.

To whom thus *Michael*. Those whom last thou saw'st
In Triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true vertue void;
Who having spilt much blood, and done much waste,
Subduing Nations, and atchiev'd thereby
Fame in the World, high titles, and rich prey,
Shall change their course to pleasure, ease and sloth,
Surfeit and lust, till wantonness and pride
Raise out of friendship hostile deeds in Peace.
The conquer'd also and enslav'd by War
Shall with their freedom lost all vertue lose
And fear of God, from whom their piety feign'd
In sharp contest of Battel found no aid
Against Invaders; therefore cold in zeal
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their Lords
Shall leave them to enjoy: for th' Earth shall bear
More than enough, that temperance may be try'd:
So all shall turn degenerate, all deprav'd,
Justice and Temperance, Truth and Faith forgot;
One Man except, the onely Son of light
In a dark Age, against example good,
Against allurements, custom, and a World
Offended; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set
The paths of righteousness, how much more safe,
And full of peace, denouncing wrath to come
On their impenitence; and shall return
Of them derided, but of God observ'd
The one just Man alive; by his command
Shall build a wondrous Ark, as thou beheldst,
To save himself and household from amidst

A world

A world devote to universal rack.
No sooner he with them of Man and Beast
Select for life shall in the Ark be lodg'd,
And shelter'd round, but all the Cataracts
Of Heav'n set open on the Earth shall pour
Rain day and night, all Fountains of the Deep
Broke up, shall heave the Ocean to usurp
Beyond all bounds, till inundation rise
Above the highest Hills: then shall this Mount
Of Paradise by might of Waves be mov'd
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift
Down the great River to the op'ning Gulf,
And there take root and Island salt and bare,
The haunt of Seals and Orcs, and Sea-mews clang;
To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now what farther shall ensue, behold.

He look'd, and saw the Ark hull on the flood,
Which now abated, for the Clouds were fled,
Driv'n by a keen North-wind, that blowing dry
Wrinkl'd the face of Deluge, as decay'd;
And the clear Sun on his wide watry Glafs
Gaz'd hot, and of the fresh wave largely drew,
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the deep, who now had stop'd
His Sluces, as the Heav'n his windows shut.
The Ark no more now floats, but seems on ground
Fast on the top of some high Mountain fix'd,
And now the top of Hills as Rocks appear;
With clamour thence the rapid Currents driven
Towards

Towards the retreating Sea their furious tyde.
Forthwith from out the Ark a Raven flies,
And after him, the surer messenger,
A Dove sent forth once and again to spy
Green Tree or ground whereon his foot may light;
The second time returning, in his Bill
An Olive leaf he brings, pacifick sign:
Anon dry ground appears, and from his Ark
The ancient Sire descends with all his Train;
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy Cloud, and in the Cloud a Bow
Conspicuous with three list'd colours gay,
Betok'ning peace from God, and Cov'nant new.
Whereat the heart of *Adam* erst so sad
Greatly rejoyc'd, and thus his joy broke forth.

O thou who future things canst represent
As present, Heav'nly Instructour, I revive
At this last sight, assur'd that Man shall live
With all the Creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked Sons destroy'd, than I rejoyce
For one Man found so perfect and so just,
That God vouchsafes to raise another World
For him, and all his anger to forget.
But say what mean those colour'd streaks in Heaven,
Distended as the Brow of God appeas'd,
Or serve they as a flowry verge to bind
The fluid Skirts of that same watry Cloud,
Lest it again dissolve and shewr the Earth?

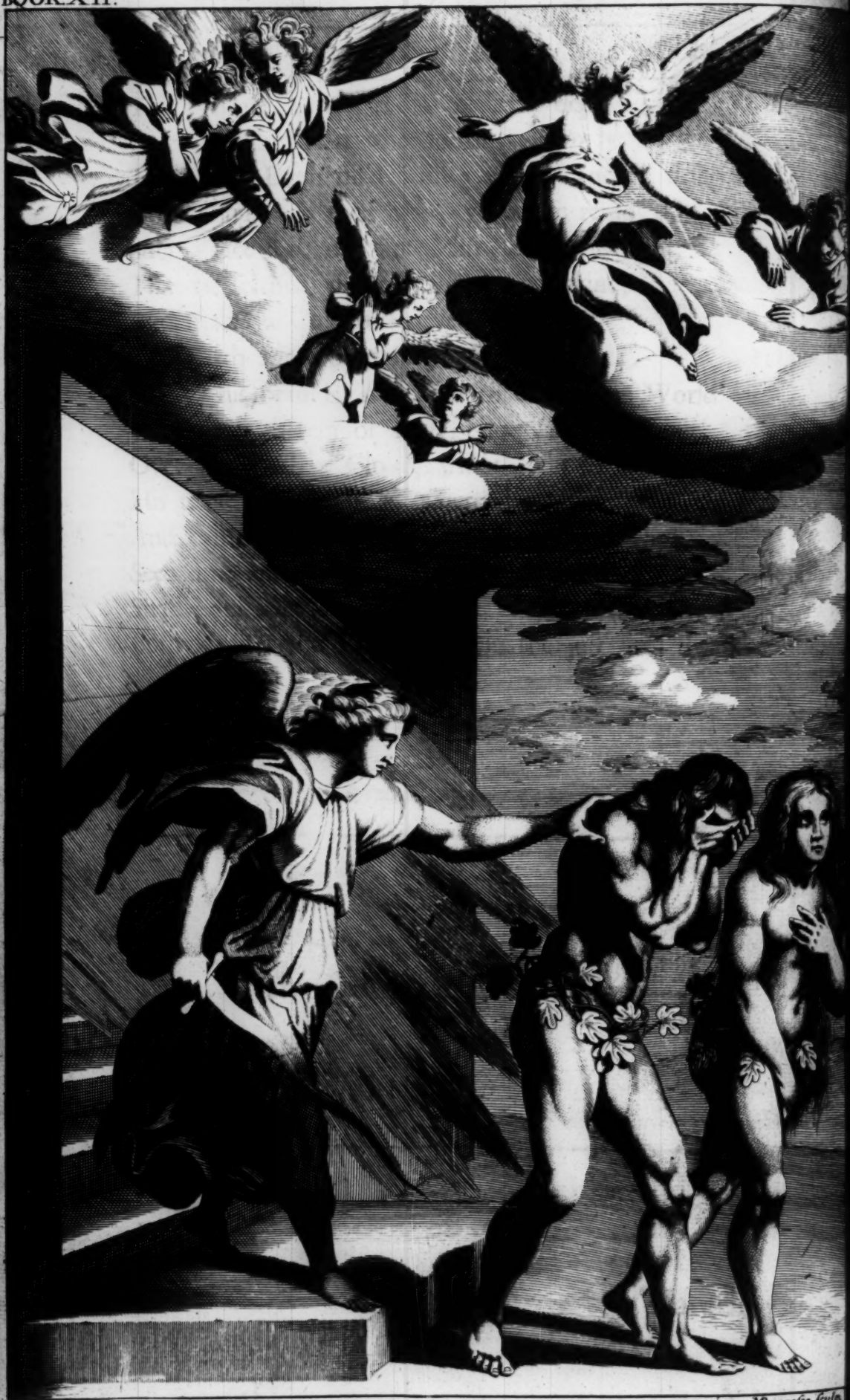
To whom th' Archangel. Dextrously thou aim'st;
So willingly doth God remit his Ire,

Though

Though late repenting him of Man deprav'd,
Griev'd at his heart when looking down he saw
The whole Earth fill'd with violence, and all flesh
Corrupting each their way; yet those remov'd,
Such grace shall one just Man find in his sight,
That he relents, not to blot out Mankind,
And makes a Covenant never to destroy
The Earth again by flood, nor let the Sea
Surpass his bounds, nor Rain to drown the World
With Man therein or Beast; but when he brings
Over the Earth a Cloud, will therein set
His triple-colour'd Bow, whereon to look
And call to mind his Cov'nant; Day and Night,
Seed time and Harvest, heat and hoary Frost
Shall hold their course, till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.

The End of the Eleventh Book.





Paradise Lost.

BOOK XII.

THE ARGUMENT.

The Angel Michael continues from the Flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall; his Incarnation, Death, Resurrection and Ascension: The state of the Church till his Second Coming. Adam greatly satisfied and recomforted by these Relations and Promises, descends the Hill with Michael; wakens Eve, who all this while had slept, but with gentle Dreams, compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery Sword waving behind them, and the Cherubim taking their Stations to guard the Place.

AS one who in his journey bates at Noons,
Though bent on speed, so here th' Arch-angel paus'd
Betwixt the world destroy'd and world restor'd,
If Adam aught perhaps might interpose;
Then with transition sweet new Speech resumes.
Thus thou hast seen one World begin and end;
And Man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail; Objects divine
Must needs impair and weary humane sense:
Henceforth what is to come I will relate,
Thou therefore give due audience, and attend
This second source of Men, while yet but few;
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just and right
Shall lead their lives, and multiply apace,

T t

Labouring

Labouring the Soil, and reaping plenteous crop,
 Corn, wine and oil, and from the herd or flock,
 Oft sacrificing Bullock, Lamb or Kid,
 With large Wine-offerings pour'd, and sacred Feast,
 Shall spend their days in Joy ~~in~~ ⁱⁿ ~~bliss~~ ^{bliss}, and dwell
 Long time in peace by Families and Tribes
 Under paternal rule: till one shall rise
 Of proud ambitious heart, who not content
 With fair equality, fraternal state,
 Will arrogate Dominion undelery'd
 Over his brethren, and quite dispossess
 Concord and Law of Nature from the Earth,
 Hunting (and Men, not Beasts shall be his game)
 With war and hostile snare such as refuse
 Subjection to his Empire tyrannous:
 A mighty Hunter thence he shall be styl'd
 Before the Lord, as in despite of Heav'n
 Or from Heav'n claiming second Sovereignty;
 And from Rebellion shall derive his name
 Though of Rebellion others he accuse:
 He with a crew, whom like Ambition joyns
 With him or under him to tyrannize,
 Marching from Eden towards the West shall find
 The Plain, wherein a black bituminous purge
 Boils out from under ground, the mouth of Hell;
 Of Brick, and of that stuff they cast to build
 A City and Tower, whose top may reach to Heav'n,
 And get themselves a name, lest far dispers'd
 In foreign Lands their memory be lost
 Regardless whether good or evil fame.
 But God who oft descends to visit men
 Unseen, and through their Habitations walks
 To mark their doings, them beholding soon,
 Comes down to see their City, & the Tower

Obstruct

Obstruct Heav'n Towers, and in derision sets
Upon their Tongues a various Spirit to raise
Quite out their Native Language, and instead
To sow a jangling noise of words unknown:
Forthwith a hideous gabble rises loud
Among the Builders; each to other calls,
Not understood, till hoarse, and all in rage,
As mock'd they storm; great laughter was in Heav'n
And looking down, to see the hubbub strange
And hear the din; thus was the building left
Ridiculous, and the work Confusion nam'd.

Whereto thus *Adam* fatherly displeas'd.
O execrable Son so to aspire
Above his Brethren, to himself assuming
Authority usurp'd, from God not giv'n:
He gave us onely over Beast, Fish, Fowl,
Dominion absolute; that right we hold
By his donation; but Man over men
He made not Lord; such title to himself
Reserving, humane left from humane free.
But this Usurper his encroachment proud
Stays not on Man; to God his Tower intends
Siege and defiance: wretched man! what food
Will he convey up thither to sustain
Himself and his rash Army, where thin Air
Above the Clouds will pine his entrails gross,
And famish him of Breath, if not of Bread?

To whom thus *Michael*. Justly thou abhorr'st
That Son, who on the quiet state of Men
Such trouble brought, affecting to subdue
Rational Liberty; yet know withal,
Since thy original lapse, true Liberty

Is lost, which always with right Reason dwells
Twinn'd, and from her hath no dividual being:
Reason in Man obscur'd, or not obey'd,
Immediately inordinate desires
And upstart Passions catch the Government
From Reason, and to servitude reduce
Man till then free. Therefore since he permits
Within himself unworthy Powers to reign
Over free Reason, God in judgment just
Subjects him from without to violent Lords;
Who oft as undeservedly enthrall
His outward freedom: Tyranny must be,
Though to the Tyrant thereby no excuse.
Yet sometimes Nations will decline so low
From vertue, which is reason, that no wrong,
But Justice, and some fatal curse annex'd
Deprives them of their outward liberty,
Their inward lost: Witness th' irreverent Son
Of him who built the Ark, who for the shame
Done to his Father, heard this heavy curse,
Servant of Servants, on his vitious Race.
Thus will this latter, as the former World,
Still tend from bad to worse, till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways;
And one peculiar Nation to select
From all the rest, of whom to be invok'd,
A Nation from one faithful Man to spring:
Him on this side *Euphrates* yet residing,
Bred up in Idol-worship; O that men
(Canst thou believe?) should be so stupid grown,
While yet the Patriarch liv'd, who scap'd the Flood,

As

As to forsake the living God, and fall
To worship their own work in Wood and Stone
For Gods! yet him God the most High vouchsafes
To call by Vision from his Father's house,
His kindred and false Gods, into a Land
Which he will shew him, and from him will raise
A mighty Nation, and upon him showre
His Benediction so, that in his Seed
All Nations shall be blest; he streight obeys,
Not knowing to what Land, yet firm believes:
I see him, but thou canst not, with what Faith
He leaves his Gods, his Friends, and native Soile
Of *Chaldea*, passing now the Ford
To *Haran*, after him a cumbrous Train
Of Herds and Flocks, and numerous servitude;
Not wandring poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
Canaan he now attains, I see his Tents
Pitch'd about *Sechem*, and the neighbouring Plain
Of *Moreh*, there by promise he receives
Gift to his Progeny of all that Land;
From *Hamath* Northward to the Desert South,
(Things by their names I call, though yet unnam'd)
From *Hermon* East to the great Western Sea,
Mount *Hermon*, yonder Sea, each place behold
In prospect, as I point them; on the shoar
Mount *Carmel*; here the double-founted stream
Jordan, true limit Eastward; but his Sons
Shall dwell to *Senir*, that long ridge of Hills.
This ponder, that all Nations of the Earth
Shall in his Seed be blessed; by that Seed
Is meant thy great deliverer, who shall bruise
The Serpent's head; whereof to thee anon
Plainlier shall be reveal'd. This Patriarch blest,

Whom

Whom *faithful Abraham* due time shall call,
A Son, and of his Son a Grand-child leaves,
Like him in faith, in wisdom, and renown;
The Grand-child with twelve Sons increas'd, departs
From *Canaan*, to a Land hereafter call'd
Egypt, divided by the River *Nile*;
See where it flows, disgorging at seven mouths
Into the Sea: to sojourn in that Land
He comes invited by a younger Son
In time of dearth, a Son whose worthy deeds
Raise him to be the second in that Realm
Of *Pharaoh*: there he dies, and leaves his Race
Growing into a Nation, and now grown
Suspected to a sequent King, who seeks
To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills their infant Males:
Till by two brethren (those two brethren call
Moses and *Aaron*) sent from God to claim
His people from enthrallment, they return
With glory and spoil back to their promis'd Land.
But first the lawless Tyrant, who denies
To know their God, or message to regard,
Must be compell'd by Signs and Judgments dire;
To blood unshed the Rivers must be turn'd,
Frogs, Lice and Flies must all his Palace fill
With loath'd intrusion, and fill all the land;
His Cattel must of Rot and Murrain dye,
Botches and blains must all his flesh imbols;
And all his people; Thunder mix'd with Hail,
Hail mix'd with fire must rend th' *Egyptian* Sky,
And wheel on th' Earth, devouring where it rous;
What it devours not Herb, or Fruit, or Grain,
A darksom Cloud of Locusts swarming down

Must

Must ear, and on the ground leave nothing green:
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last with one midnight stroke all the first-born
Of *Egypt* must lie dead. Thus with ten wounds
The River dragon tam'd at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as Ice
More hardn'd after thaw, till in his rage
Pursuing whom he late dismiss'd, the Sea
Swallows him with his Host, but them lets pass
As on dry Land between two Crystal walls,
Aw'd by the Rod of *Moses* so to stand
Divided, till his rescu'd gain their shoar;
Such wondrous power God to his Saint will lend,
Though present in his Angel, who shall goe
Before them in a Cloud, and Pillar of Fire,
By day a Cloud, by night a Pillar of Fire,
To guide them in their journey, and remove,
Behind them, while th' obdurate King pursues:
All night he will pursue, but his approach
Darkness defends between till morning Watch;
Then through the Fiery Pillar and the Cloud
God looking forth will trouble all his Host
And craze their Chariot wheels: when by command
Moses once more his potent Rod extends
Over the Sea; the Sea his Rod obeys;
On their imbatell'd ranks the Waves return,
And overwhelm their War: the Race elect
Safe towards *Canaan* from the shoar advance
Through the wild Desert, not the readiest way,
Lest entring on the *Canaanite* allarm'd,
War terrifie them inexpert, and fear
Return them dark to *Egypt*, choosing rather
Inglorious Life with servitude; for life

To

To noble and ignoble is more sweet
Untrain'd in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide Wilderness, there they shall found
Their Government, and their great Senate choose
Through the twelve Tribes, to rule by Laws ordain'd:
God from the Mount of *Sinai*, whose gray top
Shall tremble, he descending, will himself
In Thunder, Lightning and loud Trumpets sound
Ordain them Laws; part such as appertain
To civil Justice, part religious Rites
Of sacrifice, informing them, by types
And shadows, of that destin'd Seed to bruise
The Serpent, by what means he shall atchieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful; they beseech
That *Moses* might report to them his will,
And terrour cease; he grants what they besought
Instructed that to God is no access
Without Mediatour, whose high Office now
Moses in figure bears, to introduce
One greater, of whose day he shall foretell,
And all the Prophets in their Age the times
Of great *Messiah* shall sing. Thus Laws and Rites
Establish'd, such delight hath God in Men
Obedient to his will, that he vouchsafes
Among them to set up his Tabernacle,
The holy One with mortal Men to dwell:
By his prescript a Sanctuary is fram'd
Of Cedar, overlaid with Gold, therein
An Ark, and in the Ark his Testimony,
The Records of his Cov'nant, over those
A Mercy-seat of Gold between the wings
Of two bright Cherubim, before him burn

Seven Lamps as in a Zodiac representing
The Heav'nly fires; over the Tent a Cloud
Shall rest by day, a fiery gleam by Night,
Save when they journey, and at length they come,
Conducted by his Angel, to the Land
Promis'd to *Abraham* and his Seed: the rest
Were long to tell, how many Battels fought,
How many Kings destroy'd, and Kingdoms won,
Or how the Sun shall in mid-Heav'n stand still
A Day entire, and Night's due course adjourn,
Man's voice commanding, Sun in *Gibeon* stand,
And thou Moon in the Vale of *Ajalon*,
Till *Israel* overcome; so call the third
From *Abraham*, Son of *Isaac*, and from him
His whole descent, who thus shall *Canaan* win.
Here *Adam* interpos'd, O sent from Heav'n,
Enlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just *Abraham* and his Seed: now first I find
Mine eyes true op'ning, and my heart much eas'd,
E'rewhile perplext with thoughts what would become
Of me and all Mankind; but now I see
His day, in whom all Nations shall be blest,
Favour unmerited by me, who fought
Forbidd'n knowledge by forbidd'n means.
This yet I apprehend not, why to those
Among whom God will deign to dwell on Earth
So many and so various Laws are giv'n;
So many Laws argue so many sins
Among them; how can God with such reside?

To whom thus *Michael*. Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was Law given them to evince

Their natural pravity, by stirring up
Sin against Law to fight: that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of Bulls and Goats, they may conclude
Some blood more precious must be paid for Man,
Just for unjust, that in such righteousness
To them by Faith imputed, they may find
Justification towards God, and peace
Of Conscience, which the Law by Ceremonies
Cannot appease, nor Man the Moral part
Perform, and not performing cannot live.
So Law appears imperfect, and but giv'n
With purpose to resign them in full time
Up to a better Cov'nant, disciplin'd
From shadowy Types to Truth, from Flesh to Spirit,
From imposition of strict Laws, to free
Acceptance of large Grace, from servil fear
To filial, works of Law to works of Faith.
And therefore shall not *Moses*, though of God
Highly belov'd, being but the Minister
Of Law, his people into *Canaan* lead;
But *Joshua*, whom the Gentiles *Jesus* call,
His Name and Office bearing, who shall quell
The Adversary Serpent, and bring back
Through the World's wilderness long wander'd Man
Safe to eternal Paradise of rest.
Mean while they in their earthly *Canaan* plac'd
Long time shall dwell and prosper, but when sins
National interrupt their publick Peace,
Provoking God to raise them Enemies;
From whom as oft he saves them penitent
By Judges first, then under Kings; of whom
The second, both for piety renown'd

And

And puissant deeds, a Promise shall receive
Irrevocable, that his Regal Throne
For ever shall endure; the like shall sing
All prophecy, That of the Royal Stock
Of *David* (so I name this King) shall rise
A Son, the Woman's Seed to thee foretold,
Foretold to *Abraham*, as in whom shall trust
All Nations, and to Kings foretold, of Kings
The last, for of his Reign shall be no end.
But first a long succession must ensue,
And his next Son for Wealth and Wisdom fam'd,
The clouded Ark of God till then in Tents
Wandering, shall in a glorious Temple enshrine.
Such follow him, as shall be register'd
Part good, part bad, of bad the longer scrowle,
Whose foul Idolatries, and other faults
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their Land,
Their City, his Temple, and his holy Ark
With all his sacred things, a scorn and prey
To that proud City, whose high Walls thou saw'st
Left in confusion, *Babylon* thence call'd.
There in Captivity he lets them dwell
The space of seventy years, then brings them back,
Remembring mercy, and his Cov'nant sworn
To *David*, stablish'd as the days of Heav'n,
Return'd from *Babylon* by leave of Kings
Their Lords, whom God dispos'd; the house of God
They first re-edifie, and for a while
In mean estate live moderate, till grown
In wealth and multitude, factious they grow;
But first among the Priests dissension springs,
Men who attend the Altar, and should most
Endeavour Peace: their strife pollution brings

Upon the Temple it self: at last they seize
The Sceptre, and regard not *David's* Sons,
Then lose it to a Stranger, that the true
Anointed King *Messiah* might be born
Barr'd of his right; yet at his Birth a Star
Unseen before in Heav'n proclaims him come,
And guides the Eastern Sages, who enquire
His place, to offer Incense, Myrrh and Gold;
His place of Birth a solemn Angel tells
To simple Shepherds, keeping watch by night;
They gladly thither haste, and by a Quire
Of Squadron'd Angels hear his Carol sung.
A Virgin is his Mother, but his Sire
The Power of the most High; he shall ascend
The Throne hereditary, and bound his Reign
With Earth's wide bounds, his Glory with the Heav'ns.

He ceas'd, discerning *Adam* with such joy
Surcharg'd, as had like grief been dew'd in tears,
Without the vent of Words, which these he breath'd.

O Prophet of glad tidings, finisher
Of utmost hope! now clear I understand
What oft my steddier thoughts have searcht in vain;
Why our great expectation should be call'd
The Seed of Woman: Virgin Mother, hail,
High in the love of Heav'n, yet from my Loins
Thou shalt proceed, and from thy Womb the Son
Of God most High; so God with Man unites.
Needs must the Serpent now his capital bruise
Expect with mortal pain: say where and when
Their fight, what stroke shall bruise the Victor's heel.

To whom thus *Michael*. Dream not of their fight,

As

As of a Duel, or the local wounds
Of Head or Heel: not therefore joins the Son
Manhood to God-head, with more strength to foil
Thy Enemy, nor so is overcome
Satan, whose fall from Heav'n, a deadlier bruise,
Disabl'd not to give thee thy death's wound:
Which he, who comes thy Saviour, shall recure,
Not by destroying *Satan*, but his Works
In thee and in thy Seed: nor can this be,
But by fulfilling that which thou didst want,
Obedience to the Law of God, impos'd
On penalty of death, and suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow:
So onely can high Justice rest appaid.
The Law of God exact he shall fulfill
Both by obedience and by love, though love
Alone fulfill the Law; thy punishment
He shall endure by coming in the Flesh
To a reproachful Life and cursed Death,
Proclaiming Life to all who shall believe
In his Redemption, and that his Obedience
Imputed, becomes theirs by Faith, his Merits
To save them, not their own, though legal Works.
For this he shall live hated, be blasphem'd,
Seis'd on by force, judg'd, and to death condemn'd
A shameful and accurst, nail'd to the Cross
By his own Nation, slain for bringing Life;
But to the Cross he nails thy Enemies,
The Law that is against thee, and the sins
Of all Mankind, with him there crucifi'd,
Never to hurt them more who rightly trust
In this his Satisfaction; so he dies,
But soon revives, Death over him no power

Shall

Shall long usurp; ere the third dawning light
Return, the Stars of Morn shall see him rise
Out of his Grave, fresh as the dawning light
Thy Ransom paid, which Man from Death redeems,
His Death for Man, as many as offer'd Life
Neglect not, and the benefit embrace
By Faith not void of Works: this God-like act
Annuls thy doom, the death thou shouldst have dy'd,
In sin for ever lost from Life; this act
Shall bruise the head of *Satan*, crush his strength
Defeating Sin and Death, his two main arms,
And fix far deeper in his head their stings
Than temporal death shall bruise the Victor's heel,
Or theirs whom he redeems, a death like sleep,
A gentle wafting to immortal Life.
Nor after Resurrection shall he stay
Longer on Earth than certain times to appear
To his Disciples, Men who in his Life
Still follow'd him; to them shall leave in charge
To teach all Nations what of him they learn'd
And his Salvation, them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to Life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer dy'd.
All Nations they shall teach; for from that day
Not only to the Sons of *Abraham's* Loins
Salvation shall be preach'd, but to the Sons
Of *Abraham's* Faith wherever through the World;
So in his Seed all Nations shall be blest.
Then to the Heav'n of Heavens he shall ascend
With victory, triumphing through the Air
Over his Foes and thine; there shall surprise
The Serpent, Prince of Air, and drag in Chains
Through

Through all his Realm, and there confounded leave;
Then enter into Glory, and resume
His Seat at God's right hand, exalted high
Above all Names in Heav'n; and thence shall come,
When this World's Dissolution shall be ripe,
With Glory and Power to judge both quick and dead,
To judge th'unfaithful dead, but to reward
His faithful, and receive them into Bliss,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradise, far happier place
Than this of *Eden*, and far happier days.

So spake th'Archangel *Michael*, then paus'd,
As at the World's great period; and our Sire
Replete with joy and wonder thus reply'd.

O Goodness infinite, Goodness immense!
That all this Good of Evil shall produce,
And Evil turn to Good; more wonderful
Than that which by Creation first brought forth
Light out of darkness! full of doubt I stand.
Whether I should repent me now of sin
By me done and occasion'd, or rejoyce
Much more, that much more good thereof shall spring,
To God more Glory, more good will to Men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heav'n
Must reascend, what will betide the few
His Faithful, left among th'unfaithful herd,
The Enemies of Truth; who then shall guide
His People, who defend? will they not deal
Worse with his Followers than with him they dealt?

Be sure they will, said th'Angel; but from Heav'n

He

He to his own a Comforter will send,
The Promise of the Father, who shall dwell
His Spirit within them, and the Law of Faith
Working through love, upon their hearts shall write,
To guide them in all Truth, and also arm
With spiritual Armour, able to resist
Satan's assaults, and quench his fiery darts,
What Man can do against them, not afraid,
Though to the death, against such cruelties
With inward consolations recompenc'd,
And oft supported so as shall amaze
Their proudest Persecuters: for the Spirit
Pour'd, first on his Apostles, whom he sends
To evangelize the Nations, then on all
Baptiz'd, shall them with wondrous Gifts endue
To speak all Tongues, and do all Miracles,
As did their Lord before them. Thus they win
Great numbers of each Nation to receive
With joy the tidings brought from Heav'n: at length
Their Ministry perform'd, and Race well run,
Their Doctrine and their Story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for Teachers, grievous Wolves,
Who all the sacred Mysteries of Heav'n
To their own vile Advantages shall turn
Of lucre and ambition, and the Truth
With Superstitions and Traditions taint,
Left only in those written Records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places and titles, and with these to joyn
Secular Power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and giv'n

To

To all Believers; and from that pretence,
Spiritual Laws by carnal power shall force
On every conscience; Laws which none shall find
Left them inroll'd, or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of Grace it self, and bind
His comfort Liberty; what, but unbuild
His living Temples, built by Faith to stand,
Their own Faith not anothers? for on Earth
Who against Faith and Conscience can be heard
Infallible? yet many will presume:
Whence heavy persecution shall arise
On all who in the worship persevere
Of Spirit and Truth; the rest, far greater part,
Well deem in outward Rites and specious forms
Religion satisf'd; Truth shall retire
Bestuck with slanderous darts, and works of Faith
Rarely be found: so shall the World go on,
To good malignant, to bad men benign,
Under her own weight groaning till the day
Appear of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid
The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,
Last in the Clouds from Heav'n to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted World, then raise
From the conflagrantly mass, purg'd and refin'd,
New Heavens, new Earth, Ages of endless date
Founded in righteousness and peace and love
To bring forth fruits Joy and eternal Bliss.

He ended; and thus *Adam* last reply'd.
How soon hath thy prediction, Seer blest,

Measur'd this transient World; the Race of time,
Till time stand fix'd: beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge what this Vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the onely God, to walk
As in his presence, ever to observe
His Providence, and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for Truth's sake
Is fortitude to highest victory,
And to the faithful Death the Gate of Life;
Taught this by his example whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd:
This having learnt, thou hast attain'd the sum
Of wisdom; hope no higher, though all the Stars
Thou knewst by name, and all th' ethereal Powers,
All secrets of the deep, all Natures works,
Or works of God in Heav'n, Air, Earth, or Sea,
And all the Riches of this World enjoy'dst,
And all the rule, one Empire; onely add
Deeds to thy knowledge answerable, add Faith,
Add Vertue, Patience, Temperance, add Love,
By name to come call'd Charity, the soul
Of all the rest: then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.

Let

Let us descend now therefore from this top
Of Speculation; for the hour precise
Exacts our parting hence; and see the Guards,
By me encamp'd on yonder Hill, expect
Their motion, at whose Front a flaming Sword,
In signal of remove, waves fiercely round;
We may no longer stay: go, waken *Eve*;
Her also I with gentle Dreams have calm'd
Portending good, and all her Spirits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard
Chiefly what may concern her Faith to know,
The great deliverance by her Seed to come
(For by the Woman's Seed) on all Mankind.
That ye may live, which will be many days,
Both in one Faith unanimous though sad,
With cause for evils past, yet much more cheer'd
With meditation on the happy end.

He ended, and they both descend the Hill;
Descended, *Adam* to the Bowre where *Eve*
Lay sleeping ran before, but found her wak'd;
And thus with words not sad she him receiv'd.

Whence thou return'st, and whither went'st, I know;
For God is also in sleep, and Dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and hearts distress
Wearied I fell asleep: but now lead on;
In me is no delay; with thee to go
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heav'n, all places thou,
Who for my wilful crime art banish'd hence.
This farther consolation yet secure
I carry hence, though all by me is lost.

Such favour I unworthy am vouchsaf'd,
By me the Promis'd Seed shall all restore.
So spake our Mother *Eve*, and *Adam* heard
Well pleas'd, but answer'd not; for now too nigh
Th' Archangel stood, and from the other Hill
To their fix'd Station, all in bright array
The Cherubim descended; on the ground
Gliding meteorous, as Ev'ning Mist
Ris'n from a River o'er the marish glides,
And gathers ground fast at the Labourer's heel
Homeward returning. High in Front advanc'd,
The brandisht Sword of God before them blaz'd
Fierce as a Comet, which with torrid heat,
And vapour as the *Libyan* Air adust,
Began to parch that temperate Clime; whereat
In either hand the hastning Angel caught
Our lingring Parents, and to th' Eastern Gate
Led them direct, and down the Cliff as fast
To the Subjected Plain; then disappear'd,
They looking back, all th' Eastern side beheld
Of Paradise, so late their happy seat,
Wav'd over by that flaming Brand, the Gate
With dreadful Faces throng'd and fiery Arms:
Some natural tears they dropp'd, but wip'd them soon;
The World was all before them, where to choose
Their place of rest, and Providence their Guide:
They hand in hand with wandring steps and slow,
Through *Eden* took their solitary way.

T H E E N D.

